QUAKER LIFE

The Monthly Friends Magazine

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Berkeley, California

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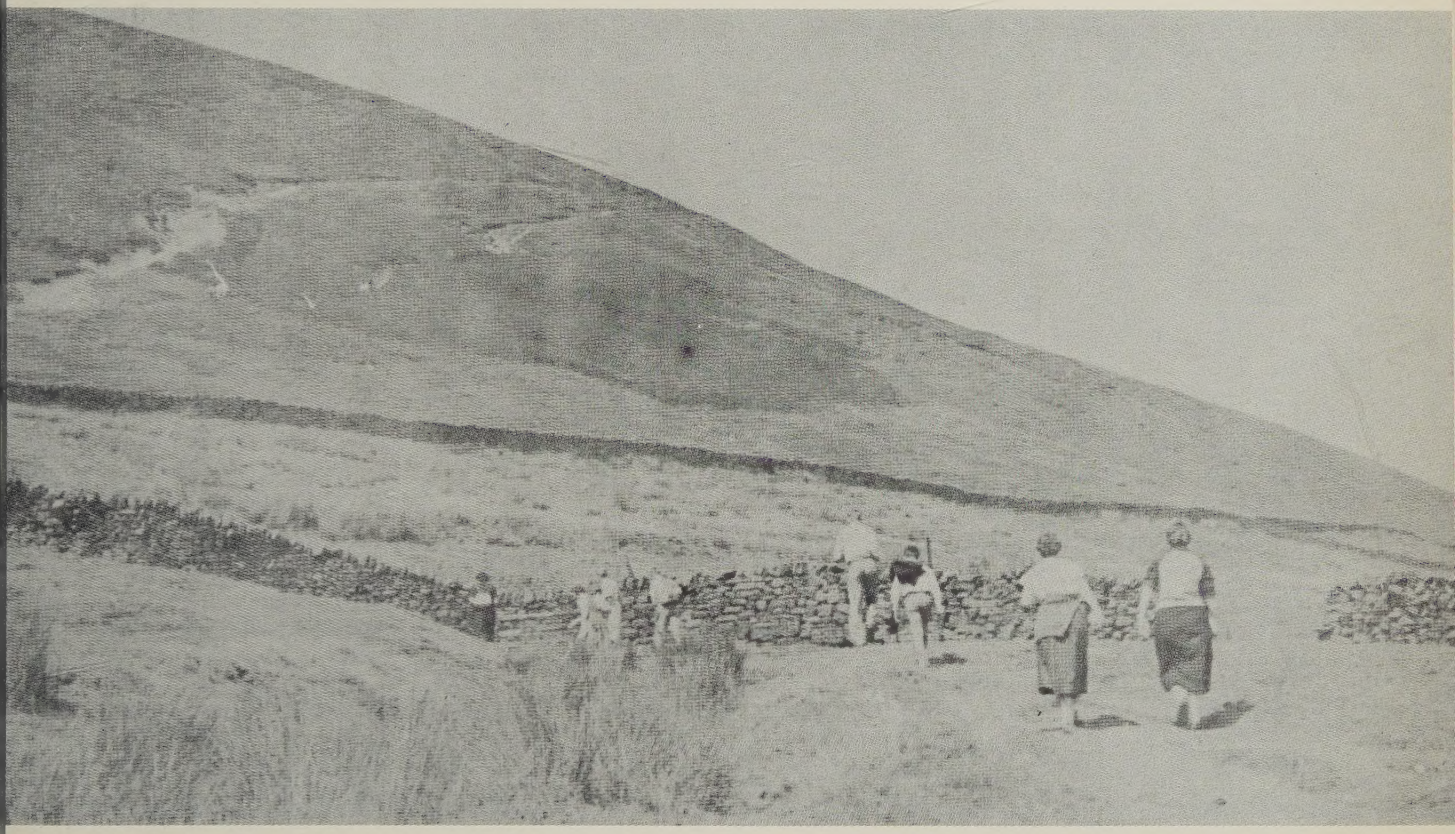
PEACE CORPS: *Proposal Is Spreading Rapidly: What Can You Do?*

(See page 36)

FEBRUARY, 1961



As we travelled we came near a very great hill, called Pendle Hill, and I was moved of the Lord to go to the top of it; which I did with difficulty, it was so very steep and high. When I was come to the top, I saw the sea bordering upon Lancashire. From the top of this hill the Lord let me see in what place he had a great people to be gathered. As I went down, I found a spring of water in the side of the hill, with which I refreshed myself, having eaten or drunk but little for several days before. 1652

—George Fox

GEORGE FOX EMPHASIS ISSUE

- *"The Beliefs of George Fox" by Arthur O. Roberts*
- *"Reflections on George Fox" by Glenn A. Reece*
- *Review of two books on Fox by T. Canby Jones*

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Quaker Thought for Our Time...

Friends and Creeds

"Friends have no creed." This statement has often been made. Is it true? If so, is it because we have no common beliefs? Or, having common beliefs, is it because we can find no acceptable words to express them? Or, perhaps we think of creeds as formal, unchanging statements of belief to be learned, recited, and subscribed to in toto by all who would join the fellowship.

Probably none of the above questions or statements can be answered, or accepted by a simple affirmative, or negative. Certainly, from earliest Friends history it has often been found not only expedient, but essential to formulate in some ordered way, the beliefs of Friends. Some examples would be: George Fox's letter to the governor of Barbadoes, Barclay's Apology, and, "The Richmond Declaration of Faith." Even those Friends who might most insist that, "Friends have no creed," probably do have a creed, and have often formalized it in such statements as, "We believe in peace," "We believe in the Inner Light," "We believe there is that of God in every man." Such expressions, though simple and brief, are just as creedal as the Apostles's Creed, "I believe in God, the Father Almighty . . ."

It may be questioned whether the divisions which have plagued Friends during the centuries may not have been due, at least in part, to the fact that Friends had no clear, concise, and usable statement of basic beliefs and practices. This is not to suggest that such a statement could have remained static and unchanging during the years. Religious thinking, as well as manner of expression, does change with time. However, the writings of Fox, Barclay, Penn, Woolman, and others, are now fixed and static. The Bible does not change, although better translations into English are constantly sought. God does not change. Does this not suggest that there are basic Christian principles and beliefs which never change? It is our understanding of, and manner of expressing these beliefs, which changes.

The statement of faith which was accepted recently by the Five Years Meeting seems helpful. Perhaps this should be studied and reviewed each three years. When changes seem needed to make it more meaningful and clear, they could be made. Let us constantly express our beliefs as clearly and unitedly as we can.

—Guilford Street

Mountain Peaks

Mountain peaks that scrape the sky
Symbolize the dreams of man,
His inner cravings thrust up high
In a granite caravan.

—Lucia Trent

The Poetry Corner

E. Merrill Root, Editor

The Lone Leaf

Oh cold the north wind, drumming, harping, whirls,
A lone leaf trembles in the arctic blast;
Through all the elements that winter hurls,
This single leaf holds fast.

The brave lone leaf! How staunchly it resists
The weight of snow, the silver cage of ice;
While other leaves have kept their final trysts,
It holds a steady vise.

So would I follow in the valiant wake
Of this lone leaf that clings throughout the night;
That lasts until its own boughs bend and break
Before it drifts from sight.

So would I tarry through each bitter storm,
Although I writhe and shiver through each dawn,
And boldly cling without undue alarm
Until the gust is gone.

Exhausted, I am granted life anew
By that great source, so faithful to restore,
Which brings forth the new leaves when they are due—
Ever and evermore.

—Kathleen Harris

Three Gifts

So great has been Thy bounty, Lord;
For the body's hunger — bread:
From tawny wheat, from clustered grape,
We have been richly fed.
And all the lore of centuries
Thou givest the eager mind;
Wisdom of prophet, poet, priest,
He who needs may find.

But greater far than book or bread,
To us — exultant, blest —
Thou givest Thyself as goal, as home
For the seeking heart's long quest.

—Leslie Savage Clark

The Beliefs Of George Fox

By Arthur O. Roberts

Before examining the teachings of George Fox we ought to ask ourselves why we should do so. From the liberal presupposition that contemporary religious experience is the test of truth, to take one negative viewpoint, why try to make normative the religious thinking of three hundred years ago? Except for interesting observations concerning the varieties of religious experience or for antiquarian pursuits there is no value in such theological reconstructions, such a view alleges, especially in formulating modern religious beliefs. From the conservative standpoint that the Bible constitutes the source for Christian doctrine, to take another viewpoint which looks askance upon our quest, why spend time on the early Quaker books? That it is better to be a dynamic Quaker than an historic one, is a cliche expressing this sentiment.

May I suggest these reasons for the relevance of the beliefs of George Fox and other seventeenth century Friends:

1) Use of the name, signifying a continuing tradition, obligates us to consider our legacy. If we are not true to the essential beliefs of early Friends we ought to have some very convincing reasons or else quit using the name.

2) We need to know what early Friends did preach and teach in order that their beliefs as well as contemporary teachings may be measured by the standard of Scripture. If early Friends writings were to become normative without reference to the Bible, then they would become our Scripture; and if contemporary experience were to become normative, then human opinion would become our Scripture—the Golden Calf in sophisticated form!

3) The vigor of the "first publishers of truth" commends to us an examination of the beliefs of early Friends as well as the fervency and methodology of that proclamation.

4) The wide spectrum of our beliefs and their ensuing actions (too frequently contrary and competing) leads us to examine our historic beliefs to see if greater fellowship and effectiveness might be found through responsible acceptance of certain beliefs than through irresponsible doctrinal tolerance and minimal conformity in worship and organization.

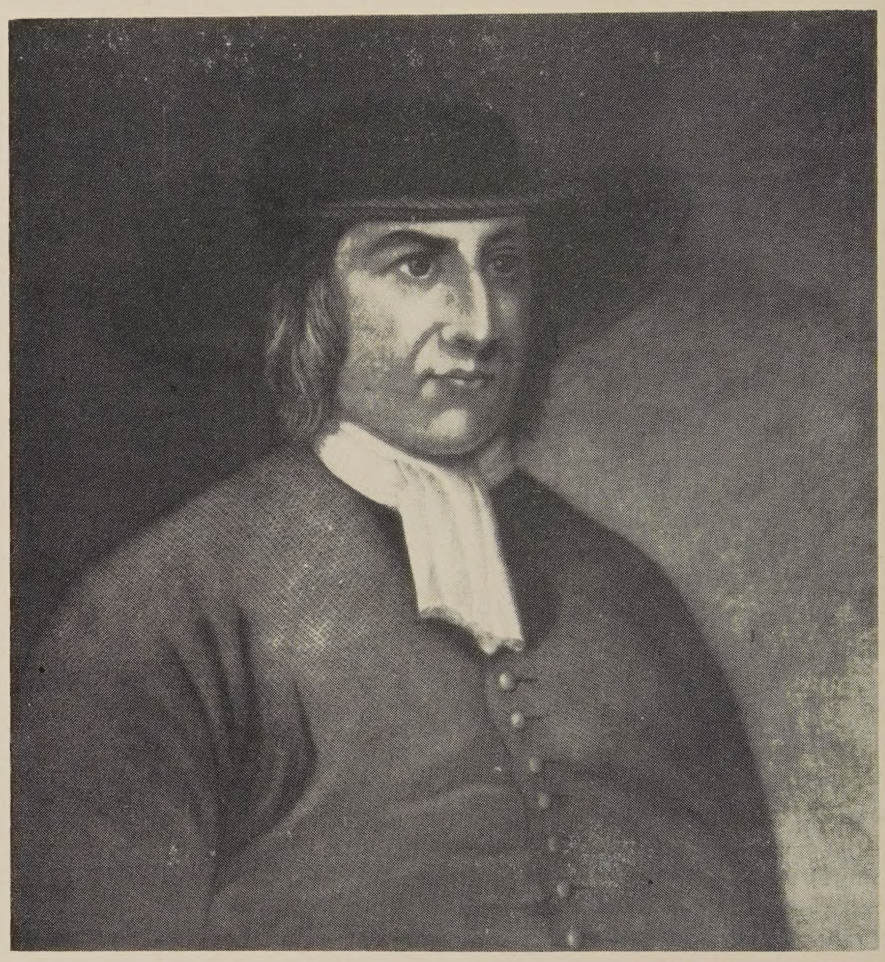


Photo by Brown Bros., N.Y.

George Fox — By an unknown artist, probably drawn after the painting by Samuel Chinn.

The beliefs of George Fox may be summed up under four heads: the experiential knowledge of Jesus Christ, the unity of God's revelation, realizable holiness, and the visible church.

Experiential Knowledge of Jesus Christ

All Quakers acknowledge that the **Journal** statement, "There is one, Christ Jesus, who can speak to thy condition," testifies to the profoundly experiential quality of George Fox's spiritual insight. What some may have forgotten is that these classic lines lay emphasis not just upon the inwardness of religion—there was plenty of that in Puritan England—but upon the inward experience **of Jesus Christ.** Fox's experience is an encounter of the sort which Paul knew on the Damascus road, in which the Living Christ manifested his presence. The Christ-centered message of Fox stands out vividly in his life and writings.

Fox's teaching about Christ may be characterized by these terms: Christ the Light, Christ the Seed, Christ the Life, and Christ the Word. Concerning the first of these, it should be made clear that the term "inner light" never appears in the writings of George Fox. For him the Light Within is Jesus Christ who shows up evil within a man and brings him to unity with God. Spiritual illumination, as he labored so hard to point out, is from God and never from man; for man of himself has no spiritual knowledge. Without the Light of Christ he cannot be spiritually apperceptive.

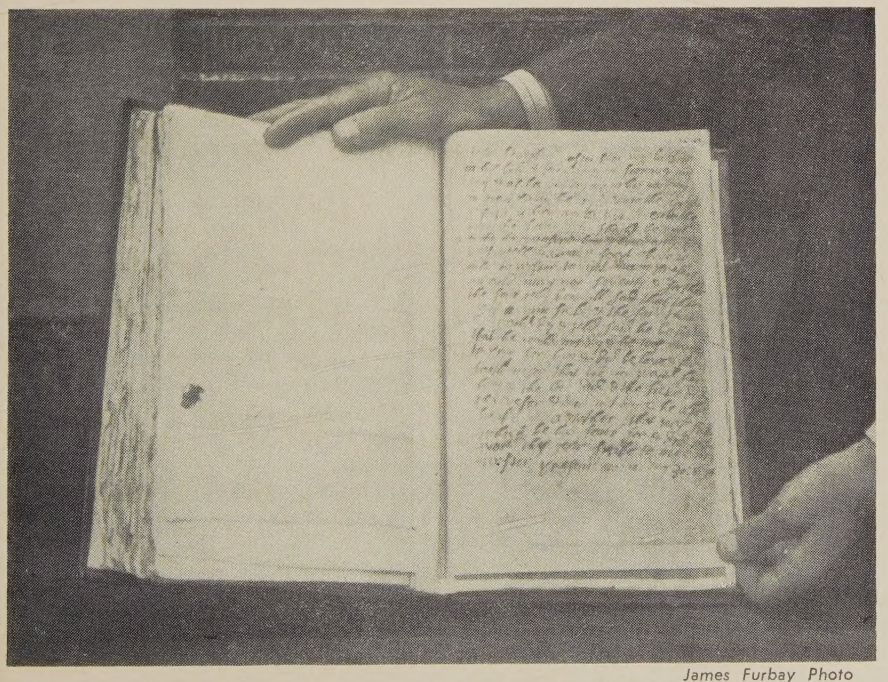
The term "Seed" has reference to Christ as alluded to prophetically in Genesis 3: 15—Christ is the seed of the woman who bruises the serpent's head. There are not many seeds but rather one seed, one issue in whom all of God's covenants with man find completion, in whom election to salvation stands; hence the notion falsely inferred from this term, that everybody has a sort of built-in divinity set, is entirely specious.

The term "Christ the Life" accents that quality of salvation whereby Christ is known existentially. His real presence in the communing heart renders both priestly mass and Protestant memorial unnecessary—Christ himself is here. The religious genius of George Fox lies in the strong unity with which he binds the Christ in history and the Christ in personal experience. His mysticism is evangelical, and redemptory, as well as incarnational, with a strong emphasis upon the continuing history of the Risen Lord and his gathered church.

The Unity of Revelation

The fourth term for Christ, "the Word", is the key to open the second major emphasis of Fox, the unity of God's revelation through Scripture and the Inward Christ. Fox used the term "Word" (Logos) in the way it is used in John's Gospel, to indicate how God reveals himself and communicates to man in the person of Jesus Christ. Seventeenth century English Christians, especially the more radical Puritans, were deeply exercised over the question as to the priority of the Spirit or the Word of Scripture, the inward authentication which God gives in spiritual experience versus the outward authentication which God gives in the Bible. Fox believed in a continuing revelation of the Holy Spirit, but not in a continuing Bible. People can be inspired presently, he held, to find the Christ of whom the Scriptures speak infallibly, and to do his will under a sense of immediate guidance. "They that say revelations are ceased," he writes (to the horror of the staid Anglicans) "they may as well say there is no gospel; and so have no Christ to preach and are only ministers of the letter."

Against misunderstanding and with much controversy, Fox steadily held to this unity of God's revelation. We may sum up his views about Scripture in this way: Scripture is part of the revelation of God—the written record; Scripture is true and inspired "above all other writings in the world," to be understood truly only as they are interpreted under the Holy Spirit who sent them forth; Scripture is standard for doctrinal formulations; the Scriptures are God's history, bringing us to the new covenant in Jesus Christ our Saviour and Teacher; and the Scriptures provide the **outward** rule of conduct by which our lives should be guided.



James Furbay Photo

A page from the **Journal of George Fox**

Realizable Holiness

The third category of Fox's beliefs is that the atonement in Christ is sufficient to bring about holiness in the heart of man, a realizable victory over sin in this life. Scoring the Puritans who "preached up sin to the grave," Fox and the early Friends based their hopes not upon some artificial Eden to which man holds natural title, but upon the restoration of man's moral nature through Christ's atoning death, so that man is taken back through the flaming sword, into the paradise of God. "It cost Christ his blood to bring man up to a state man was in before he fell," is one way in which Fox expresses it.

The call of Fox was not to an easier Gospel, nor to one with double standards for the saints and the ordinary communicants, but to a sterner Gospel. The experiences of early Friends testify to a pattern of soul-travail through which they came to a Pentecostal experience and claimed a state of victory over sin. They are, like Fox, "a-top" of sin. Beyond forgiveness for sins they found a relationship in which God acts within the obedient man to the crucifixion of the sinful nature and the putting on of the nature of Christ. Thus sanctification is the act of God through Christ—his fiery baptism—for the purification of man's carnal nature.

The experience of heart-purity led into a life of holy obedience, although fraught with human error which Fox and other early Friends were not always wise enough to see. Their Christian experience contained great spiritual and moral power, nonetheless. One of the outstanding characteristics of the holiness doctrines of Fox is the depth of moral concern, including pacifism. The admonition in Hebrews, "Follow peace and holiness without which no man shall see the Lord" portrays the kind of unity which his doctrine advanced.

The Visible Church

The fourth aspect of his teaching concerns the visible Church. What Hugh Barbour terms the "Quaker Awakening" was indeed a major call for spiritual renewal of the Church in the face of commonwealth idealism with its incipient and widely unsuspected secularism. Fox makes great use of both the idea and the word "church," objecting to its use only for the building in

(Continued on next page)

which believers gather to worship. This sturdy objection, signalized by steeples and bells, served to accent the high nature of the Church as the body of Christ, as people gathered out of the world by the power of the Cross of Christ. "The Church is the people which Christ is head of," Fox said.

We should get it out of our minds and out of the minds of the public that the Quaker movement was the fag end of individualism! The Quakers represent a high-church, non-liturgical movement. The strong emphasis upon the Gospel order shows the seriousness of Fox and the other leaders in assuming that Christ could and would lead his people corporately, and this through a system of meetings for worship and business. The public meetings for evangelism ("threshing meetings"), the meetings for worship—sometimes retired and more often with preaching—and the business meetings reflect a keen desire to let Christ lead his people and to speak authentically to others through them.

Ministers constituted a "camp of the Lord," under Fox's leadership, plotting their evangelism and seeking the direction of the Holy Spirit as they "spread themselves abroad," valiant for truth upon the earth in a worthy first chapter of Protestant missions. The ministry included provisions for financial release to those whom God calls and the Church sends forth.

Fox fulminated against a "hireling ministry" by which he meant a ministry which was not called of God and which received from the state compulsory support for this uninspired leadership.

Especially relevant today is the fact that Fox and the early Friends saw in the Church the primary aspect of the Kingdom, and not in the state or geographic community. Fox believed that God was bringing a special visitation to England, reviving His church after the "long dark night of apostacy." God is breaking through, not in terms of some political utopia nor material kingdom but as people are saved by the power of Christ and gathered into the fellowship of the Church. Early Quakerism was thus an antidote to the secular shift which historians can discern within the Commonwealth decades. Fox told Cromwell "to lay down his crown at the feet of Jesus."

Swarthmore Hall was the home of Margaret Fell and for many years the center of Quakerism.

Lilbourne, the disillusioned Leveller, having read the books of Nayler, Dewsbury and Hubberthorne, concluded "that unless man was inwardly cleansed and sanctified all attempts to establish the Kingdom of God would be of no avail and would lead to unending outward war in the world."

Fox knew that Christ's kingdom grows by the power of the Spirit and that God's power is through the "effectual operation in the hearts of men," by which only can the kingdoms of the world become the Kingdoms of the Lord and of his Christ.

A contrast was with Gerald Winstanley, the Digger (a Communist of his day) who taught that evil arises because of outward bondage. In the same year that Winstanley spoke thus in his "Law of Freedom," Fox said that to one who loves and obeys the Light there is no occasion of stumbling. The one claimed an invisible kingdom and placed his hopes in a visible state, whereas the other claimed the visible Church and personal salvation through Jesus Christ.

Each of these insights of Fox are important for our consideration today—the experiential knowledge of Christ, the unity of God's revelation, realizable holiness, the visible Church. Obviously urgent, but perhaps systematic of needs for the other insights of early Friends, is our need to recover among us a vision of the Church. Quakers are under pressure to succumb to the old Digger error: equating evil with social disorder and giving only symbolic status to events of Christian history. It is but a short step from such a position to that of Marxist positions concerning the nature of men, society and redemption. What irony if a movement bent upon turning away from materialism toward the Church of the Living God were to reverse the procedure. God forbid!

Religious Education Unit Near in Wichita

The Annex east of University Friends Church has been razed, in preparation for erection of the new Religious Education building.

For the purpose of establishing a retirement home for the aging, the Friends Fellowship Association has recently purchased the Orville Wright Home, possession to be given next July. This consists of two buildings and 47 acres of land.

Recently organized is a Young Adult Bible School class for unmarried persons above college age.

New Years Eve at University Friends began with volleyball, followed with a recreation period and the film of Africa, "King Solomon's Mines."

The worship service began at 11:30, closing with prayers of dedication.

"JESUS CHRIST, THE LIVING LORD OF ALL LIFE"

General Assembly In California

Around this theme centered the tenth anniversary sessions of the National Council of Churches of Christ in the U.S.A. in San Francisco, on December 4 to 9.

Over 3,000 persons from 33 denominations with approximately 40 million members shared the week of intensive worship and work. The four divisions of the Council, Foreign Missions, Home Missions, Christian Education, and Christian Life and Work held assemblies of their own, in addition to plenary sessions.

Forty-six small groups met to consider concerns and programs, and to make recommendations to the Council.

The Five Years Meeting, entitled to eight voting representatives in the General Assembly plenary sessions, had seven of these present throughout: Harold Walker, Ruth Castle, Oscar Marshburn, Herbert Watson, Russell Rees, Milton Hadley and Glenn Reece. Others attending from the Five Years Meeting were Agnes Lund, Helen E. Walker, C. W. Perry, Klane Robison, Leonard R. Hall and Vivian Watson.

Although the Assembly meets only once in three years, its General Board meets three times annually, and on it we are represented by S. Arthur Watson, our presiding clerk, and Glenn Reece.

Also meeting frequently are the divisions, in which we are represented by Norman Young in Missions; Russell Rees in Christian Education; Wayne Carter in Youth Work; Olaf Hanson in Children's Work; and Milton Hadley and Glenn Reece in Christian Life and Work. David Henley represents us now in Christian Vocations, and soon we hope that a staff person will represent us in Evangelism and Church Extension. So, as Friends we are active in the ongoing program of the Church in these larger relationships.

The Council, three years ago, moved from its practice of naming for its president a national official of some denomination, when it named Dr. Edwin Dahlberg, pastor of the Delmar Baptist Church in St. Louis, as its head.

This year J. Irwin Miller of Columbus, Indiana, was named. A devout Christian layman, he is an industrialist, a Sunday School teacher, father of five children, and a student of the Bible who reads the New Testament in Greek. For some years Irwin Miller has been Chairman of the Council's Division on Christian Life and Work.

—Glenn Reece

Growth and Deepening of Spirit Evident

This year the National Council evidenced a maturity and confidence which had been only a great hope when the representatives of the churches first gathered in Cleveland, Ohio, in 1950.

The continuing growth in numbers of cooperating churches, the increasing support given, the firmness of our witness, expansion and extension of program, and growing understanding of other churches, are all signs of unity of spirit which is far more important than any organic unity.

The proposal for uniting four strong denominational bodies, while not a matter of business for the Assembly, was another evidence of this growth. The parallel feeling that we must seek ways of achieving "dynamic cooperation" rather than mere organizational uniformity seemed more in line with the concerns of Friends. While we desire unity in the mind of Christ, we would not purchase uniformity at the price of sacrificing our deep convictions.

The achievement of real trust in each other was illustrated many times in the business sessions, when conflicting points of view became complementary insights enabling the Assembly to move forward in understanding and effective endeavor. The sessions in San Francisco confirmed our confidence in the principle of ecumenicity, and gave new evidence of the Christian faith and commitment of the church as they work together.

—Russell E. Rees

Willingness to Speak

Growth of inward confidence was evident in the General Session's willingness to speak forthrightly on controversial issues. This was done in regard to the New Orleans school integration struggle, and in the right of agricultural workers to unionize. Underlying such action was the conviction that Jesus Christ "is the One to whom every person must ultimately give account of his life." He is the standard by which every corporate activity must be appraised, for "not only individual souls but all societies, all cultures, all civilizations must finally acknowledge His rule."

A commitment to long-range planning was approved by the body. This affects each division and department of the National Council. Carried into financing it means that "financial needs of the Council . . . are being projected several years in advance . . . so that member communions will take these needs into account in the planning they do under the varying fiscal policies which they follow." Friends are concerned that we be able to say the same about the Five Years Meeting and its Yearly Meetings.

The Board on Peace and Social Concerns was asked to take two concerns to the National Council. Later, it was agreed to present these instead to the Division on Christian Life and Work at its February meetings.

So two recommendations were drawn up: 1) encouraging the Federal government and all states retaining capital punishment to . . . abolish it; and 2) asking the Council's Department of Religious Liberty to seek ways to disseminate information through our high schools regarding the possibility of alternative service.

—Milton Hadley

New Filmstrip for Children

A new filmstrip in color, "The Bible Around the World" describes ways in which the Bible is used in various countries around the world. Children 6-11. 20 minutes. Script. Rental price $1.00 plus return postage.

Write to The American Friends Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana.

Capital Weighs 'Peace Corps'

By Edward F. Snyder

On January 14, 1960, Congressman Henry S. Reuss of Milwaukee, Wisconsin, went to the well of the House of Representatives and proposed that the government find ways for young Americans to be of service to the people in under-developed countries in a Point Four Youth Corps.

He ended his short speech with this quotation:

> "It is said that Napoleon once confessed his failure in these words: 'Alexander, Caesar, Charlemagne and I myself founded empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded His empire upon love; and to this day, millions will die for Him.'"

Congressman Reuss concluded: "Power has revealed its limitations. Why not try a little love?"

Rarely has a new proposal gained such rapid acceptance in Washington. Senator Richard Neuberger introduced a similar bill in the Senate. The House and Senate incorporated the idea in the Mutual Security Act and made $10,000 available to study it. Meanwhile, Senator Hubert H. Humphrey of Minnesota had introduced a Senate bill urging the immediate creation of a "Peace Corps."

During the Presidential campaign, then-Senator John F. Kennedy mentioned the idea on a number of campuses. The highly enthusiastic response of the students at the University of Michigan and elsewhere led him to propose at San Francisco, shortly before election, a "'Peace Corps' of talented young men willing and able to serve their country . . . for three years as an alternative to peacetime Selective Service" in the underdeveloped countries. Interest in this "peace corps" has spread rapidly, especially on college campuses.

Right now much of the activity on the Youth Peace Corps centers around the Colorado State University Research Foundation, headed by Maurice Albertson. This Foundation has been awarded the $10,000 contract by I.C.A. to study the proposal. It hoped to recommend legislation by February 1 and make a final report by May 1. Maurice Albertson is familiar with Friends' work and

Harris & Ewing, Washington, D.C.

Edward Snyder, author of this article, who in mid-December chaired a roundtable discussion on the proposed Youth Corps, during a Point Four Conference in Washington, D.C.

himself testified before the Senate Appropriations Committee in support of a Point Four Youth Corps.

What Has Been Proposed?

President-elect Kennedy has outlined only the bare bones of an idea and already the Selective Service alternative he suggested has come under heavy fire. The Reuss-Neuberger bills advocated only a study.

Senator Humphrey is one of the few who make specific recommendations. His bill proposes three years of service by young men who are over 21½. It recommends there be about 500 in the Peace Corps in the first year, increasing to no more than 5000 in the fourth year. (At present there are about 5000 experts serving abroad in the whole U.S. technical assistance program under I.C.A.)

Corps members would be very carefully selected, highly qualified in some skill, adaptable, willing to live under primitive conditions, physically fit and mentally and emotionally mature. They would receive enlisted men's pay and be exempt from the draft. They would receive no veterans' benefits.

The first year of service would be devoted to intensive language training and study of the history and political, economic and social facts of the area. The first six months would be spent in the United States, the second six months in the area of service. Members could teach people to read, teach in elementary schools, work in community development, public health, sanitation, vocational education projects, and share agricultural and engineering skills.

Not New Idea to Friends

The concept of young people serving others abroad is not a new one to Friends. A number of Young Friends have done their alternative service overseas. Richard Houghton has just returned from serving in the Industrial Department of Friends Africa Mission in Kaimosi, Kenya. William Hollingsworth is there now.

The American Friends Service Committee has for many years sponsored work camps and alternate service projects in such places as Mexico, El Salvador, Germany and India. The AFSC recently began a new program - VISA: Voluntary International Service Assignments - to provide places for 50 young men **and women** to serve in projects in nine different countries.

International Voluntary Service, a religiously-oriented body with the major Protestant denominations represented on its board, has pioneered in the field of youth service projects. Since 1953 it has had 11 contracts in nine countries involving approximately 200 men and women. One government official has termed the IVS project in the troubled country of Laos "spectacularly successful" in creating understanding and friendship for the United States. Lewis M. Hoskins, of Earlham College, is on the Board and the Executive Committee of IVS.

Friends Help Promote Idea

A number of Friends have played a part in urging consideration of the concept of a Youth Peace Corps or in talking with people like Maurice Albertson as they evaluate the proposal. These include President Landrum Bolling of Earlham College, President James M. Read of Wilmington College, and President James Dixon of Antioch College.

During the past year the Friends Committee on National Legislation gave Congressman Reuss' Point Four Youth Corps strong support. Ruth Replogle, testifying for the FCNL and the Board on Peace and Social Concerns of the Five Years Meeting, was the first witness before Congress to endorse the Reuss bill. FCNL witnesses testifying before three other Congressional Committees on the Mutual Security bill also commended the Reuss proposal.

I had the opportunity to talk with Representative Walter H. Judd of Minnesota as he walked to the Committee meeting where the Reuss amendment was to be discussed. He had just received a letter from a friend in Korea who was greatly disturbed by the enclaves of Americans in the cities, while few were living in the countryside with the people. He spoke with admiration of the IVS team living and working in the hill country of Laos, where he had recently visited. At the Committee meeting he gave the Youth Corps idea strong support.

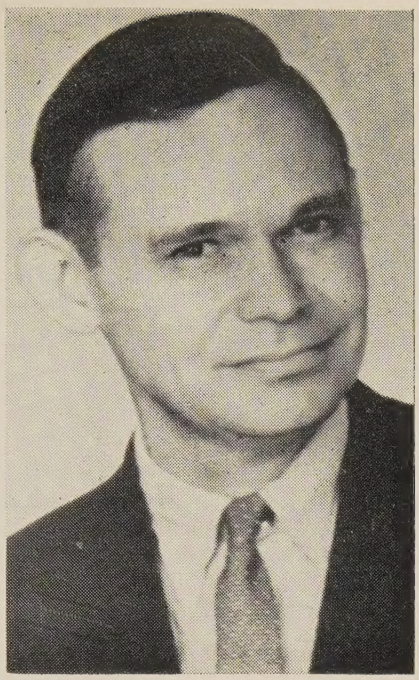
More recently FCNL has worked with Henry Reuss and Maurice Albertson to organize a meeting, held in the House Banking and Currency Committee Room on December 21. Raymond Wilson of FCNL chaired this session, at which more than 70 representatives of private organizations, plus government officials, pooled their experiences to point out the opportunities and problems presented by the Youth Corps proposal.

Key Questions

Out of this meeting and a round table discussion among governmental and non-governmental people, held the week earlier, at least four key issues emerge:

1. **Is the primary purpose to supplement technical assistance projects or to increase international understanding?** At the present time more emphasis is being placed on technical assistance programs involving skilled participants and longer service, rather than projects such as work camps, IFYE - the International Farm Youth Exchange - and, the Experiment in International Living. Increased international understanding would be an important by-product of a successfully-run technical assistance program, but the chief aim would be to supplement U.S. and UN efforts to help people in less developed nations build a better life.

2. **What should be the size of the program?** While some are advocating that several hundred thousand young people be sent overseas in work battalions to build roads, irrigation and communication systems, the great weight of opinion favors a small start, pilot projects and great care in selection and training of young people. Young people would only go abroad at the invitation of the foreign government. Thus the chief limiting factor on size is likely to be the number of young people requested by other countries.



Landrum Bolling, president of Earlham College, who has spoken out forcefully on the concept of a Youth Peace Corps.

Since it seems likely many more young people will be ready to volunteer than there are openings, the possibility of student disillusionment is very real. Why couldn't this enthusiasm be directed into constructive channels such as increased contacts with foreign students in the United States, intensified study of U.S. foreign policy and aid programs around the world, and work in service projects in the United States?

3. **Should the program be conducted by the government or by non-governmental agencies?** In some countries non-governmental agencies are admitted where official U.S. agencies are not. A large government program might contain so much indoctrination and red tape that it would stifle young people's energy and enthusiasm. In recent discussions there has been considerable support for the idea that government funds be used on a grant or contract basis through the voluntary agencies and colleges and universities.

If these groups cannot meet the demand, a government program might be necessary. If so, it should be infused with an ardent desire to serve others and not regarded as a tool in the cold war. In recent meetings in Washington the idea of coordination with a UN youth service program has been urged. UNESCO is now considering several proposals.

4. **What should be the relationship of the Youth Corps to the draft?** There seems to be considerable agreement among such diverse groups as pacifists, Selective Service officials, educators, and Congressmen against changing Selective Service law to provide an exemption for Youth Peace Corps participants. Two chief reasons are given: a change in the draft law might jeopardize chances for Congressional approval, and a formal relationship with the draft might create the impression of a para-military force which would greatly injure its acceptance in the underdeveloped nations, especially the neutral countries. General Lewis B. Hershey, head of Selective Service, has indicated an exemption could be provided by administrative action.

What Can We Do?

If you have suggestions for implementing the Youth Peace Corps idea, write to Maurice Albertson, Director of the Colorado State University Research Foundation, Fort Collins, Colorado, as soon as possible.

In all probability, legislation will be introduced soon. Letters to your two Senators and your Representative are important to help ensure that the bill as finally adopted will be realistic and sound, one which will open up new channels of service for young men and women to teach and learn from their fellowmen around the globe in a worldwide battle against hunger, poverty, disease and ignorance, and, in so doing, help to build a world at peace.

"The ideal object of education is that we should learn all that it concerns us to know, in order that thereby we may become all it concerns us to be." —Dean Inge

Quaker Forum

Is the Friends Peace Testimony Valid Today?

The Friends Peace Testimony - Yes and No

By William C. Dennis

". . . Your people, the Friends, have had, and are having, a very great trial. On principle and faith opposed to both war and oppression, they can only practically oppose oppression by war. In this hard dilemma some have chosen one horn, and some the other. For those appealing to me on conscientious grounds, I have done, and shall do, the best I could and can, in my own conscience, under my oath to the law. . . ."

Your sincere friend,

A. Lincoln

(Letter to Mrs. Eliza P. Gurney, September 4, 1864, Lincoln's Complete Works, Nicolay & Hay, Volume 10, Page 216)

Friends Peace Testimony, next to our emphasis on the doctrine of the Inner Light is, perhaps, our greatest contribution to the world, but we have never been able to agree about its scope and content.

"Wear it as long as thou canst" was the best that Fox could say to Penn about his sword.

Penn, our statesman and publicist, who in his famous Essay on the Peace of Europe made the greatest contribution to the cause of peace through justice and law ever made by any man in one document, was ready to use force to "compel" any recalcitrant state into his 1693 preview of the United Nations.

Robert Barclay, perhaps our greatest "theoretician," as our socialists friends would say, could not "say . . . that war undertaken on a just occasion . . . is altogether unlawful . . . "*

Nathanial Green, son of a Quaker farmer and blacksmith, second only to Washington as a General in the Revolution, earned the commendation of his conscience, his commander and his country and the bounty of the states of South Carolina and Georgia, to console him for expulsion from the Society of Friends.

Herbert Hoover planned and built the hastily-improvised fortifications of Tientsin, which protected the foreigners from the Boxers and from worse than death. Thereafter he carried Tong Shao-yi's baby daughter, later on Ambassador Koo's wife, from her demolished home across the street, under the Boxer artillery fire, to his own home.

The Quaker boys at Earlham, in World War II, "voted with their feet" by serving in the Army under Eisenhower, in the ratio of about ten to one, as compared with the conscientious objectors. They were not unworthy successors of the "Free Quakers" in Pennsylvania of 1776, or the boys of '61, who, as my father used to tell me, often "came back in pine boxes" from southern battlefields to the Indiana Quaker communities from which they enlisted. All these are part of our divided Quaker experience and Quaker testimony.

Specific acts and sayings of Jesus are cited for the absolutist position. Certain other sayings and acts are thought by many other Christians to have a contrary meaning. In my understanding, Christ never explicity dealt with war as an institution, or with Lincoln's dilemma. His will on this subject must be gathered from the whole spirit and philosophy of His teaching, not from the literal wording of isolated texts. The surgeon does not violate the statute "against drawing blood on the streets" and the engineer may lawfully blow up a house to save a city from burning.

Max Eastman once said he would have fought at Marathon, but he was not sure whether he would have fought since. I suppose he would make another exception for the present crisis. If he would not, I would. Communism, unlike some of its critics, means what it says and does. Its triumph, by war or appeasement, would mean not only intellectual and spiritual death for

*Barclay's Apology, Proposition XV, suggested by Dr. Elton Trueblood.

On this page appear the writings of Friends about some of the vital issues facing the Society today. These editorial contributions reflect the opinions of the writers and do not necessarily carry the endorsement of the Five Years Meeting of Friends. Rather, it is attempted to present here basic considerations about vital concerns which should be of paramount interest to all Friends.

Christianity and civilization, worse than the slavery which awaited Athens, but ultimately infinite bloodshed.

My judgment tells me that unilateral disarmament at this time, total or partial, would be the abdication of reason. My conscience tells me that the abdication of reason would be wrong, and my observation tells me that both these conclusions are shared by the majority of men, of Christians and of Quakers. Believing all this, rightly or wrongly, but honestly, not to say it, if called on, would be cowardly.

The Friends Peace Testimony—both, "Yes" and "No". Yes, an emphatic yes, to the testimony of William Penn which unites "peace with justice and law," as an indivisible trilogy.

No — to absolute pacifism, to unilateral disarmament and to the equating of the United States with Russia — to the method, logic and doctrine of "Speak Truth to Power."

"With malice toward none; with charity for all" let us unite even if we cannot agree. Let us work together, even if at times "in our own separate star" for our common concern: that men shall "beat their swords into ploughshares" and "learn war no more."

The Friends Peace Testimony - Yes!

By Samuel R. Levering

For Friends, Christian experience is primary. Our peace testimony derives from our Christian experience.

We Follow Jesus Christ

George Fox found that "There is one, even Jesus Christ, who 'did speak to his condition'." When asked to join Cromwell's army, he "told them that I live in that Spirit that takes away the occasion of all wars."

We know by personal experience that God is love. War is the denial of love, and therefore of God.

War is contrary to the clear teachings and example of Jesus. He died on the cross rather than war against those who planned to destroy him.

What Is the Friends Peace Testimony?

We, as followers of Christ, will:

1. Take no part in war or preparation for war.
2. Do everything possible, with God's guidance, to get rid of war

The Friends peace testimony is **not:**

1. A denial that evil exists.
2. Acquiescence in evil.
3. A denial of the peaceful use of force to restrain evil doers.
4. Withdrawal from the eternal struggle between good and evil.

The Present Urgency of our Peace Testimony

The world and our nation place primary reliance on military might. This involves preparation to kill hundreds of millions of innocent children and others, and perhaps to largely destroy the human race. It means spending more on war preparation than the poorest half of the world's people have for their entire living.

First, this present course is morally untenable, and contrary to the example and teaching of Jesus. **Second,** it is a dismal failure. It leads not to security, but to suicide and mass murder. It leaves, almost untouched, the spiritual and physical needs of mankind. In this vacuum, communism moves in and takes over, as it is doing in country after country. This is tragic, for communism is evil.

A New Christian Direction

The Christian message is two-fold. **First,** individuals are called to repentance, and to the transformation of their lives by the Spirit of Christ. **Second,** God's way of love must be applied in all of man's relationships, personal, social and economic, racial, political, international.

Both emphases are vital today. Evangelism and missions should be multiplied many times. A good and peaceful world must be undergirded by good and peaceful people.

Christian faith must be put in practice. The world urgently needs to replace reliance for security on national arms, with a new security system based on universal, peacefully-enforced disarmament. It desperately needs a great outpouring of Christian compassion, through which all mankind could achieve freedom from hunger, unnecessary disease, ignorance, and hopelessness. The world needs a United Nations which is an adequate instrument to carry out these programs.

Christianity, both personal and applied to the wider problems of mankind, **is** the answer.

Letters to the Quaker Life Editor

An Editorial Note

Already many concerned Friends have written to Quaker Life about Juanita Matassa's contribution to last month's Quaker Forum dealing with the topic "Should Friends Actively Oppose Drinking and Smoking?" By the time this issue reaches you, undoubtedly more letters will have been received. Several of the letters are printed on the following pages.

Every letter received to this time has been critical. Some have slightly chastized. Some have condemned.

By no means is this "editorial note" an attempt to "answer" the letters. Nor is it an attempt to prolong the discussion. Rather it is an attempt to re-emphasize a few points already made.

Firstly, it must be understood that the articles which appear in Quaker Forum do not necessarily convey the theory or feelings of the Five Years Meeting of Friends. Since frequently the articles directly contradict each other, in philosophy at least, it would be impossible to consider both as carrying an endorsement.

The idea in printing this particular discussion was an editorial opinion that here, along with other Forum discussions, would be a place in the publication to touch on some of those live, vital issues which are of special concern to Friends; further to point out that these are areas which demand our attention.

The idea of Forum obviously is to present a page for thoughtful discussion by Friends. Our first Forum carried this note:

"On these pages, writers of the Society of Friends will be able to discuss what the editors hope are some of the basic areas of concern facing Quakers around the world today. It is hoped that the series will prove thought-provoking and perhaps even go into those matters labeled 'highly controversial.'" (Certainly the latter has been accomplished.)

And to quote from the introduction to the column written by Errol T. Elliott, chairman of the Quaker Life Council:

". . . In this way of truth there is no victory for 'sides,' no triumph of battle line, for the battle line is the very antithesis of collective thought. The only victor that can possibly emerge is truth itself . . ."

"In such search there will always be error, else there would be no reason for the quest. In exposing our limited light we also expose a measure of darkness. This is why we must have patience with persons whom we believe to be wrong. In fact in the very expression of error, truth sometimes becomes more obvious just as darkness gives sharpness to light."

So the stage was set for Forum. The editors knew at the outset that neither all Friends, nor the editors themselves, would agree with statements made by each writer.

But certainly there was not, and never will be, any desire to injure readers of our publication or to damage our message to the world by articles carried in Quaker Life.

Let the editors of Quaker Life publicly go on record here as opposed to any use of liquor in any fashion for any reason. We also believe, along with the critics of the January Forum, that Dr. Ellis is correct in his religious, philosophical, moral and medical opposition to liquor use.

We do feel, as stated in the introduction to the Forum, that there are questions to which Friends should address themselves and about which we need to hear all sides for our prayerful and thoughtful consideration.

Does this mean that Quaker Life should throw its editorial pages open to every discussion, however vile and ugly it might become, simply to prove the principle? I would think not. I further believe that any concerned Friend as a reader of this journal would have every right, perhaps even every responsibility, to question such a practice.

And as I write these words there is only the greatest feeling of love for any critic of the Forum. As editor, I sincerely thank God for these concerned Friends and their desire to "right a wrong" - an equally important Quaker belief.

May our discussions continue in this manner.

—Earl Conn

To the Editor:

. . . I had a great respect for the views expressed in the paper until the January number.

I believe such an article can do more harm to His cause and bring more comfort to the tobacco and liquor forces than anything that could be written by an out-and-out sinner. —Mazie Edwards
Economy, Indiana

* * *

To the Editor:

. . . Is it spiritual to consume narcotics? Is it cowardly to refrain from poisoning one's spirit, mind and body? Surely dangerous drugs should not be self-administered, but taken only upon advice of a qualified physician. Alcohol contains nothing of nutritional value for the human system and all activities devoted to its production, advertisement and marketing are total economic loss of material and human resources.

The alcoholic beverage industry could not survive were it not for the millions of moderate drinkers. The material **does** affect the spiritual when the material is alcohol. It acts first to deaden the inner light, then the mental faculties, and finally physical coordination. Alcohol destroys first what most clearly distinguishes man from the animals, and finally makes him lower than the beasts. The elimination of beverage alcohol should be the concern of every Christian.

—Frederick W. Parkhurst Jr.
Chairman,
Dep't of Economics
Emory and Henry College
Emory, Virginia

* * *

To the Editor:

We were . . . deeply disturbed to read the statement by Juanita Matassa, "The Christian should drink alcohol moderately . . . to build a bond between himself and our weaker brothers."

Does the physician need to have a mild case of TB in order to establish a bond between himself and his tubercular patient? Does the Christian minister need to dabble in petty thievery in order to understand how to help the criminal? Of course not. Neither does the Christian need to drink one glass

of liquor to find a way to help someone who drinks.

A Christian is to be an example of holy living in both material and spiritual things . . . and is responsible for the influence of his own example. When one out of every fifteen drinkers develops the illness, alcoholism, no Christian should ever take the first drink. Let's be friendly with fruit juice and coffee.

Friends recall the affirmation of Faith and Practice, "Friends advocate total abstinence because any use of intoxicants is harmful," and "Friends have consistently borne testimony against the use of tobacco as a wasteful and harmful self-indulgence."

We appreciate the article on alcoholism and smoking prepared by Dr. S. Clark Ellis.

—Delma Fairley
C. Vincent Fairley
Leesburg, Ohio

* * *

To the Editor:

We . . . were shocked at the article by Juanita Matassa. I do not believe the Bible teaches the thoughts she expresses. I am opposed to drinking and smoking not only because I belong to the Quaker Church but also because I am a Christian. I believe a born-again man or woman will find the Holy Spirit condemning these practices in their lives.

—Walter Zell
Russiaville, Indiana

* * *

To the Editor:

I have just read Dr. Ellis' article . . . and heartily approve of it for I know him personally. As to the other article I consider it unprintable in a Friends publication. . . . it is so ridiculous and contrary to Friends principles and beliefs as stated in the Discipline . . . No one can convince me that Jesus was a drunkard.

—Dwight Kendall
Thorntown, Indiana

* * *

To the Editor:

We are very much disappointed about the article "Newer, More Dynamic Approach Is Necessary." Why did you allow such an article to be printed in your paper? Did you want to find out how many people would read it and write about it?

In the piece on the other page and one by Milton Hadley it advocates, "Never take the first drink." We are trying to educate our youth to let it alone and then you print something to the contrary. The author's husband must sell the stuff. We had an every-member canvass for your paper but we are all on the warpath now.

—Mrs. Carl W. Creek
Liberty, Indiana

* * *

To the Editor:

What a shame and a disgrace to print such an article as the one written by Juanita Matassa! I'm ashamed for our young people to see this or read it or hear about it, even. If our paper is to be a Christian paper why not make it one . . .

—Mae Harvey
Fairmount, Indiana

* * *

To the Editor:

Like most people, I disagree with the way Juanita Matassa expressed her basic idea, but was her sharp prodding needed? Have I become experienced in merely opposing alcohol, tobacco, gambling and other social evils?

The weak individual may drink to "increase his acceptance." Everyone needs acceptance. Is there anyone **now** drinking because **I** did not accept him when he was sober? Again—a friend of mine is a Director of Station WRFD in Ohio. Their refusal of liquor advertising costs them tens of thousands of dollars annually. Yet you can almost count on the fingers of one hand the letters of commendation they get each year. Have I written them or other stations who take the same stand? The accomplished geniuses of opposing and **not doing** things were the Pharisees. Remember what Jesus used as His text of the Sermon on the Mount—Matthew 5: 20.

If ever "a feller needs a friend" its all the fellers in the alcoholic's family. They may not be guilty, but they suffer; the children need acceptance. Am I, is my meeting providing that acceptance?

My indignation has cooled and I can ask myself, have I shared myself with those who need me? Without drinking, without lowering standards, how can I be like Ezekiel who understood his fellowmen because he sat where they sat? I want to be, like my Master, "the friend of publicans and sinners," but, like Him, I want to live above anything that would hinder or pull men down.

—Milton H. Hadley

MUSIC FOR MEETING

By Ida Mae Miller

WILL IT?

"Wishing will make it so - just keep on wishing . . ." We hum the catchy melody, barely conscious of the words. Then we stop short to consider their meaning.

We have so many wishes about the music in our Meeting: we wish our Friends could sing the hymns with greater feeling and understanding, that our music budget were larger, that the pianist were more capable, that our choir members were more regular in attendance, **ad infinitum.**

Is it possible that "wishing will make it so?"

NO . . . if we continue to mouth our wishes and wait for each problem to solve itself . . . if we neglect to pray, study, and work to fulfill our wishes . . . if we fail to interest other Friends in the solution of the problems . . . if we forget to train and encourage our children to care about the Meeting.

YES . . . if we transform our wishes into dedicated action . . . if we initiate creative work . . . if we willingly involve our whole hearts and minds . . . if we evidence enthusiasm and devotion to accomplish our wishes.

Dedicated action requires both thought and planning. It is no spur-of-the-moment activity, thrust upon the life of the Meeting. It is a studied, prepared, and prayer-based move that seems right to carry forward.

Creative work results when we give our best thought and energies to the project. Both heart and mind will unite in forwarding the concern. Other qualified members will give the fruits of their experience and training to promote the work.

Personal enthusiasm and devotion encourage other Friends to support these efforts. Many capable members respond gladly when their talents become useful and needed. Such dedicated leadership elicits cooperation from Friends in the Meeting.

YES, it is our actions that will assure that "wishing will make it so."

"Learning teacheth more in one year than experience in twenty, and learning teacheth safety, where experience maketh more miserable than wise." —Dean Colet

A Call To Adventure For Young Friends

Dear Jim and Susan:

I have just read something I want to call to your attention! They say this is the "explosive generation of youth." And it looks as though they are right. Perhaps these are explosive days for **all** of us.

Certainly I've had some awakening experiences since we were together at Five Years Meeting and at the Mid-west Conference of Young Friends. I met others like you at the Youth Conference on Christian Careers at Penn College. At a similar conference in North Carolina I found the same lively, keen search for ways of making one's life significant.

Then in some workshops on the ministry and on meetings for worship I found such a variety of beliefs, attitudes, and practices (among Friends and also among other denominations) that it makes this new work on "Christian Vocations" exciting. This is especially true in view of the great need for able workers in the specialized fields of our schools, hospitals, meetings, and our affiliated agencies as well as in our central offices.

But now for this exciting reading: Read it with imagination and you will find this brief report is as spine-tingling as the articles in **"Look"** on "The Explosive Generation."

On returning home from the conferences, I read of a young workman who returned to his small home town and went to meeting. There, according to the common practice in that meeting, he read from the Scriptures — a remarkable passage from a great prophet who dreamed dynamic dreams of a wonderful day to come, when good news was to be preached to the poor, captives were to be released, the blind to receive their sight, the oppressed set at liberty.

So far, so good! He was just preaching from the prophets. But then this young man went on, "That time is here **now.**" This is "the acceptable year of the Lord." Then as if reading their minds he said in effect: You will not expect me to accomplish much here at home. Elijah worked his wonders in relief during a famine, not at home but among aliens to the north; and the leper whom Elisha healed was a foreigner and a non-member. (Can you today imagine this being a Negro and a Mexican?)

Well, this broke up the meeting for worship (as effectively as a sit-in, or a kneel-in). They took the young carpenter out on a cliff, intending to push him over the edge and kill him. But in their excited and disordered state they were amazed to see him through some marvelous power walk through the mob and leave. (In Luke 4 you find the report of this incident.)

That was one of the first of many such experiences of this young layleader who lived in another "explosive generation." But he kept on teaching, preaching, healing, sharing the Good News. And he built, among the many passing empires of force, the only Kingdom of Love—and this is the only one that has lasted 1900 years. (May I suggest that you turn to present day thoughts on this service of love in the articles by Friends Roberts and Snyder on other pages of this issue of **Quaker Life.)**

Today this master-builder needs workers: messengers, t e a c h e r s, preachers; young men and women courageous enough, adventurous enough, to help carry today's "explosion" first into the complacent church, then into the critical centers of upheaval and human need.

In fact the call is urgent! So many have fallen down on the job! Many thousands still are in captivity, in illness, living in fear and frustration. Many more are prisoners of their time, enmeshed in materialism! Should **you** do something about this? You and your friends?

Talk about a search for adventure! This is still the real revolutionary call—the Way of Christ! Where else can you match this opportunity in these days? Just think, yours may be the last generation of Christian civilization. It most certainly will be—and of the Society of Friends—unless your generation comes alive in a revolutionary way.

In this time of world upheaval and wild experiment, mankind is open for new and bold experiments in tough, creative love. Young leaders are needed to engage in the encounter of life that will make real the reign of God.

Can you hear, above the din and clatter of the world's noises—can you hear the call of Christ? Are you ready to **prepare** for a disciplined, tough-minded discipleship? Such followers of the gentle but fearless Christ of Eternity and of history will find an abundant life, satisfyingly absorbed in self-forgetting service. It will not be easy but it will be rewarding; it will not make riches but will be rich in man-making. The world today needs our services. It needs practical, personal examples of lives lived fully and richly on life's best bet: That the "Good News" is the **best news** for this generation.

Many have lived and died that we might have this good heritage. Let's not be cheaters on the race of life, or on the human race. Let's give the coming generations of youth their chance at man-making under God!

—Your friend,
David E. Henley

Vitality at Jericho Friends Meeting

Jericho Friends of Winchester, Indiana, are alive indeed. Recently their Ministry and Counsel contacted many attending families not members and as a result more than 20 new Friends joined their Meeting. As membership orientation they have gathered on two Sunday evenings for study of Quaker beliefs (with Milton Hadley present); and on Friends organizations, when Kenneth Pickering, Indiana Yearly Meeting superintendent, spoke.

Jericho's Missionary Society gathered food as a gift to the Phillip Indire family who are students at Ball State Teachers College in Muncie. Men of the meeting continue their cooperative farming of some 55 acres. This church farm project has borne a large share of the cost of building the parsonage and the Sunday School addition at Jericho, both of which are now debt free.

Hospital Fund Goes Forward

Women's Ward in Friends Hospital at Kaimosi, Kenya.

In January, 1960, the campaign to raise funds to replace the old original building at Friends Hospital, Kenya, was launched.

Workers on the field in Kenya reckoned that the cost of a substantial modern building to replace the old outmoded one would be at least $60,000. The task looked big; but the challenge was bigger. Five Years Meeting Friends, watching the signs of the times in Africa, could read clearly a message for them: that this was not a time for Friends to relax their efforts to bear a faithful Christian witness in Kenya. The need of our Friends Hospital was so urgent that it could not be postponed.

It was not possible to ask the constituency to raise in one year enough money to put up a new hospital building, in addition to meeting other needs and responsibilities. However, Friends decided to take a **bold first step** in 1960 toward the final goal.

The Executive Council of the Five Years Meeting approved the plan of the Mission Board to make a Special Appeal for $10,000 to be raised in 1960 toward the **Friends Africa Hospital Building Fund.**

In addition to this effort, the United Society of Friends Women, with their usual energy and vision, set out to raise $5,000 in 1960 for the Hospital Fund, as a part of their Keys to the Kingdom project.

Then the Children's Department of the U.S.F.W. undertook to raise $2,000 in 1960 towards the children's ward in the new building.

As the fiscal year closed, the receipts showed that Friends had taken in 1960 **not a step, but a stride** toward the final goal:

Receipts in 1960 for the Hospital Building Fund

Special Appeal by Mission Board	$14,564.39
U.S.F.W. (Keys to the Kingdom Project)	7,517.92
Children's Special Project (U.S.F.W.)	2,568.08
Total	$24,650.39

The Executive Council of the Five Years Meeting has now approved the continuation of the **Friends Africa Hospital Building Fund** as a **Special Project** until sufficient money is in hand to construct the new hospital building.

Let us press toward the mark!

Contributions from meetings or individuals may be sent to the American Friends Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana, designated for the **Friends Africa Hospital Building Fund.**

Can You Share Your Books?

Do you have some good books which are not being used? If so, would you like to send them to Friends Africa Mission, where good books are badly needed and will be appreciated and worn out with use?

With the expansion of the educational work into high school and into higher levels of teacher training, there is a crying need in African schools for library books. The modest grants from the government for library expansion do not begin to meet the need.

Since English is a foreign language to the African student, it is essential that any books sent out be late editions, with clear large type and, if possible, illustrated. Older editions in small print are discouraging to the African students so they remain unread on the shelves.

Such books as the following are needed for the libraries being set up at Kaimosi, Chavakali and Kamusinga:

1. John Buchan: novels
2. Charles Dickens: complete works
3. C. S. Forester: novels
4. Rider Haggard: novels
5. Herman Melville: novels
6. William Shakespeare: complete works, both in one volume (Odhams) and in single plays — any good edition.
7. C. P. Snow: novels
8. Amos Tutuola: The Palm-Wine Drunkard
9. Mark Twain: Tom Sawyer Huckleberry Finn
10. Jules Verne: novels

The way to send the books is to package them into packets of not more than six pounds nine ounces per package and send them directly to: **Administrative Secretary, Friends Africa Mission, Kisumu, Kenya, East Africa.** Each packet should be clearly marked "BOOKS."

Arrived from Africa

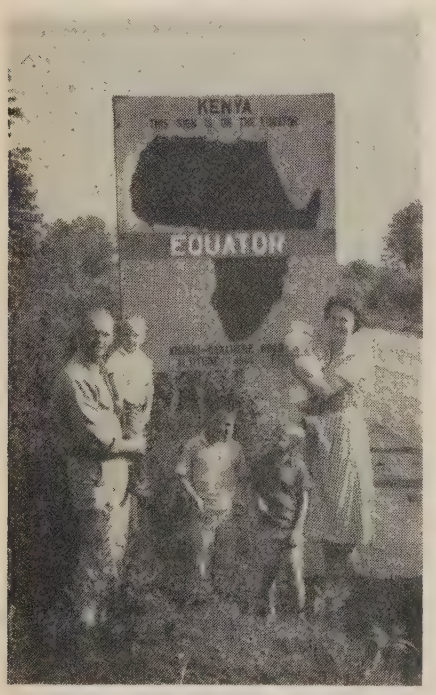
Helen Fletcher arrived at her home near South Charleston, Ohio, December 20, from Friends Africa Mission, Kenya. She is on furlough from her work on the staff of the Friends Teacher Training Center at Kaimosi.

Maxwells Write From Kenya

Dear Friends in the Homeland:

After nearly five months in Kenya, we feel pretty well initiated. Bob's first term of teaching is just over, and having survived that, he feels ready for anything. Because the school was understaffed, he had to pinch hit as a master of science and English. Prospects are good for a smoother second term with increased staff, new science and shop buildings ready for use, and equipment arriving. Today a small Ferguson tractor with implements arrived. Bob will demonstrate appropriate power equipment on his demonstration plots here on the school land and by doing custom work in the neighborhood.

He has made the first step toward his planned livestock program with 100 baby chicks, which we brooded, their first few days, in our living room! (Of course that is standard practice around here; Betty was just lucky it wasn't sheep or cattle!) The chickens are a demonstration project of Bob's Young Farmers' Club. He hopes to establish some local laying records with them.



Bob and Betty Maxwell, with their four children, pause at the equator, on their way to Kisumu to do their shopping. These Friends from Earlham, Iowa, are in the midst of their first year of service at the Chavakali Day High School in Kenya, the project in which the I.C.A. is cooperating with Earlham College and the American Friends Board of Missions. Bob Maxwell is head of the agriculture department of the school.

Besides these demonstration activities, Bob has high school classes in agricultural science and farm mechanics and an evening program for adult farmers in the neighborhood who are futilely trying to support their large families by farming little patches of ground an acre or less in size.

In off minutes Bob splits wood for our water heater, weeds the banana and pineapple gardens in our back yard, or studies his Swahili book.

The rest of the family have been adapting, too, and a lot of the strangeness of the new life has worn off. Steve is attending the school for missionaries' children at Kaimosi, ten miles away. It is the one-room type—thirteen children in six grades. Besides three other American I.C.A. children from Chavakali, the other pupils are English and American children of the mission staff.

Because the mission school has no kindergarten, Betty is having kindergarten three mornings a week for Danny and two other Chavakali five-year-olds. On Sundays the boys attend an integrated Sunday school, where the children sing songs and hear stories in both English and Luragoli.

Timothy has become a real little character in the community. One of his favorite tricks is "dickering" with passing Africans for sugar cane, for which he has developed a fondness.

Kirsten, just past five months of age, is thriving in Africa. Having her in the Friends Hospital at Kaimosi was a marvelous experience, which Betty would not have missed.

Politically, this year will be an exciting one for Kenya. Its first general election will be held toward the end of February, and undoubtedly one of the African political parties will sweep the election. Then probably the independence demands will be stepped up, and what comes after that is anybody's guess. There are a mass of problems in store for whoever takes on the job of shaping this little colony into a nation.

We often feel uncomfortably conspicuous as "rich" Americans in the midst of the unbelievable poverty around us. But at the same time, we have great cause to appreciate how far the good old U.S.A. has come since its struggle for nationhood began.

—Sincerely,
Bob and Betty Maxwell
and Family

Friendsville Meeting On the Move

Adults at the Meeting in Friendsville, Tenn., shared their gifts at Christmas time by visiting shut-ins, giving baskets of fruit; helping needy families; or sending CARE packages. One offering was sent to Friends work in Palestine, and funds were given and holly sold to help the Indian work in Oklahoma. Children of the Bible School participated in the Christmas program on December 21.

Of greatest interest was the Quarterly Meeting Seminar on Nov. 13, which considered "Committees, Their Purpose, Structure and Program," and was attended by 65 persons. The Women's Society raised more than $400 at their annual Harvest Festival for Friendsville Academy in late November. Orville Fisher, pastor at Friendsville, brought the message at the Thanksgiving union services.

Planned now are pre-Easter meetings for which Albert Bohnert of Fairmount, Indiana, will bring the evangelistic message. Young people have worked to send one or more to the Young Friends Seminar in Washington this month.

New Providence Quaker Men Move Forward

The newly-formed Men's Fellowship of the New Providence, Iowa, Friends Meeting, with 46 working members, completed their first year of activity (1960) by netting some $2,200.00 from farming eighty acres on a rental basis. One of their objectives—adding a breezeway and double garage to the parsonage—was realized by the end of the year. Labor on this was also donated. The men have voted to farm the "80" again in 1961.

Worth Your Reading . . .

Order these books from:
FRIENDS BOOK & SUPPLY HOUSE
101 Quaker Hill Drive, Richmond, Indiana

Through Flaming Sword, A Spiritual Biography of George Fox, by Arthur O. Roberts. Portland Oregon: Barclay Press, 1959, Pp. 113. $3.00. **George Fox and the Quakers,** by Henry Van Etten. Tr. from French by E. K. Osborn. Harpers, New York. Pp. 191.

Through Flaming Sword presents us with Christ's call to perfection and a gathered church as understood by George Fox, while Henry Van Etten gives us a succinct account of the development of the Quaker Movement.

In his important seventh chapter Roberts presents Fox's most convincing argument for perfection thus:

> In blunt language Fox charged that the doctrine that 'people must be in sin while they be upon earth' nullifies the sacrifice of Christ; it is to 'make Christ's dying in vain and the one offering of no value, which hath perfected forever all them that are sanctified, and his blood of none effect, which cleanseth from all sin'!"

In other words since all authority and power in heaven and on earth has been given to Christ it is obviously impossible to Fox that Christ should not be able to save men from sin in this life.

Arthur Roberts then makes a powerful plea for holiness-pacifism. When we experience the love and power of Christ delivering us from sin, it is impossible that we should hate, kill and reject Christ's express command that we love our enemies.

Roberts moves logically from holiness and perfection to emphatic support of Fox's belief in the true church as a restored holy community whom Christ has gathered to himself. Incidentally, Roberts ably defends the voluntarily supported pastoral system among Friends as consistent with voluntary support of Public Friends in the early days.

Three weaknesses of the book deserve mention. 1.) There is insufficient stress on Fox's sense of his own sin before his experience of deliverance through Christ. 2.) Roberts is mistaken to attack the idea that Fox was a mystic. While it is quite right that Fox was not a mystic of the Tauler, Boehme type, he was very much a mystic in the tradition of the Old Testament Prophets, Paul or Augustine. 3.) Roberts' attack on Calvinism is surprising, since Calvinism broadly defined is actually the historical source of the call to perfection and holiness so much stressed by the author.

With Gallic clarity and vividness Henry Van Etten describes the rise of Quakerism. He defines Quakerism: "For Quakers, Christianity is essentially an experience of the light of Christ in the soul, and a way of life based on that experience." He also stresses Edward Grubb's immortal statement, "Christian unity consists not in uniformity of creeds and practices, but in a common spirit of loyalty to Jesus Christ, based on a common experience of His power in our souls." Van Etten is at his best in his account of the career of William Penn.

I have four criticisms to suggest:

1.) The author fails to mention Casper Schwenckfeld as a German spiritual forerunner of Quakerism. This is a significant omission since Schwenckfeld is the only one of the **Spiritualisten** who believed in man's fallen nature as did Friends in the next century.

2.) Van Etten seems confident that George Fox never considered himself infallible. On the contrary, several of Fox's statements before Nayler's fall show that Fox believed infallibility was a divine gift similar to perfection and that he had experienced both.

3.) Van Etten seems unaware that many Yearly Meetings still consider it important to record ministers.

4.) Henry Van Etten's statement that James Nayler was "pathological" and had "completely lost his head" seems too extreme. Our twentieth century educated smugness blinds us to the tremendous witness of "going as a sign" in the tradition of the great prophets. Nayler's ride into Bristol represents an overdone form of such dramatic testimony.

Van Etten's lucid little book should be valuable to persons inquiring about Friends, while **Through Flaming Sword** must be seriously considered by all those who seek to rethink the relevance and power of Fox's message for the present day.

—T. Canby Jones

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For Friendly Meditation

By Glenn A. Reece

Reflections On George Fox

This tribute was paid to George Fox by William Penn: "In all things he acquitted himself like a man, yea a strong man, a new and heavenly-minded man; . . . and **all of God Almighty's making.**"

Of his early boyhood George Fox writes, "While a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully in two ways, viz, inwardly to God and outwardly to man."

He later witnessed, "Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can the words be declared . . ." Relating his personal relationship to God, George Fox said, "Though I read the Scriptures that spake of Christ and of God, yet I knew Him not but by revelation, as He who hath the key did open, and as the Father of Life drew me to His Son by His Spirit."

Leonard Kenworthy writes of Fox, "Discovery of the continual presence of God and his willingness and eagerness to speak directly to men gave Fox a burning desire to share his knowledge with others. He had learned to know God 'experimentally.' They had walked and talked together. Others could have this same experience."

Rufus Jones states of George Fox, "He preferred to listen rather than to speak and only to speak after he had heard God speak. It is always better to see a sunset than to hear a description of one; . . . and it is infinitely more important to feel the tender presence of the living God than to hear somebody tell how Abraham and Elijah, ages ago, felt it. George Fox knew this fact . . . and he called his generation to get the same experience for themselves."

The account of Rufus Jones regarding Fox continues, "Religion for him was a way of living . . . It begins with a vital experience of God, who is near at hand, dwelling, moving, working, speaking in man's heart. . . . Whenever truth triumphs over error and light over darkness, purity over evil and goodness over wickedness, and love over hate, there God is working His work . . . His kingdom comes as fast as people like us turn toward the true light, and love it, follow it and do it."

Jones describes Fox's concept of the Church in the words, "He tried to reproduce in the world of his day the kind of church which the New Testament tells about in its wonderful pages. It would be a church in which everybody should have a part and a share. It would be a church with Christ for the real Head of it, a church with the living Spirit of God moving and working in all its members. It would be a Church through which the will of God was constantly being freshly revealed, a living, growing, expanding, transforming Church."

WANTED — Receptionist-Secretary at Phila. Quarterly Meeting Boarding Home. Must also be able to assist with the duties of the Sup't.

W. Worth Mackie, Sup't.
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Philadelphia 44, Pa.

Youth Active With Service Committee

During the Christmas holidays 41 high school and college age people came to the American Friends Service Committee's warehouse at 23rd and Arch Streets in Philadelphia to fold and bale clothing for relief shipments to needy persons around the world.

Another 25 students contributed more than a hundred hours of work in the national offices of the committee. Children's hands stapled and stamped, while more "grown-up" hands collated and stuffed packets. They completed an impressive amount of work.

At this time, when teen-agers in trouble with the law make ugly headlines in our newspapers, the Service Committee would like to draw attention to the constructive action of these young volunteers.

Russell Johnson has been named director of the AFSC's International Seminars and Conferences Program in Southern Asia, and is stationed in Delhi, India. A former peace education secretary in the New England Office of the Service Committee at Cambridge, Mass., in 1959 he directed the AFSC International Student Seminar in Poland. He had participated in the Quaker seminar with Russian Baptists held in Sweden in 1953.

A graduate of Hamline University, St. Paul, Minnesota, Russell Johnson later attended Harvard Divinity School.

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Address inquiries to:

ADELBERT MASON, Director of Admissions
Box 351, George School, Bucks County, Pennsylvania

Friends World College Proposed

The Committee on a Friends College of the New York Yearly Meeting of Friends has proposed establishment of a Friends World College to be built in the New York City area.

In proposing the college the group has spelled out two major aims of the college, that the college be unmistakably Quaker in spirit, character and outreach with a Meeting for worship after the manner of Friends as a spiritual center, and that it be a world college, unmistakably international in spirit, character and outreach.

The proposal states that the college's faculty and student body would consist of people of all faiths, races and nationalities.

The Committee proposed that the two aims of the college be implemented in these ways:

1. Friends World College should be an accredited, co-educational degree-granting, liberal arts college.

2. The student body should include all races, faiths and nationalities. Students should be admitted on the basis of high standards of character and academic achievement. Every effort would be made to include a high proportion of Friends and a wide representation from all countries.

3. The faculty must have an understanding of and commitment to the basic philosophy, maintaining high standards of character and academic achievement and being strong in Quaker and international representation. There should be a solid core of permanent faculty dedicated to Friends principles.

A second group of faculty, equally concerned with the aims of the college, would come for a specified period (weeks, months or years) for teaching or research. United Nations and foreign embassy representatives in the United States might supplement the regular teaching program through courses or lectures.

4. The curriculum would have a strong international emphasis, particularly stressing cultures, languages, historical backgrounds, and national and international aspirations.

It is hoped, the committee says, that the college may develop as a center of world culture, where musical presentations, art exhibitions and perhaps a permanent exhibit of cultural materials may be maintained. Also envisionaged is a thorough world outlook in the areas of history, sociology, philosophy and religion. Study of the social processes involved in the relations among peoples and nations, with special emphasis on peaceful methods of settling, will be important.

Students would have substantial opportunities for individual study, coordinated with lectures, seminars and discussion. There would be opportunity for approved study and work programs in foreign countries. Language study will be an integral part of the student's preparation. Part of the student's curriculum could be taken at a large university and integrated into his regular program. Thus a period of learning in another country would be preceded by study of that country's language, history and culture.

Work camps and social service projects, reflecting an area of Quaker commitment and experience, would be an integral part of a student's education. On campus, every effort would be made to incorporate the Quaker practice of seeking to live simply and to build a sense of community through the sharing of work.

A special unit in conflict resolution and peace studies is envisioned. It will be an integral part of the college, providing a center for research and teaching regarding peaceful reconciliation of opposing interests, both on the domestic level and on the international level.

(Continued on next page)

Where our '61 Dollars Go!

THE DOLLARS GIVEN TO THE UNITED SERVICES OF THE FIVE YEARS MEETING

Where our '61 Dollars Go! is the title of the new brochure made available to all meetings within the Five Years Meeting. It portrays in capsule form the areas of responsibility carried by the Committees and the Boards of the Five Years Meeting of Friends. Local meetings have been supplied ample copies; more are available by writing Board on Stewardship and Finance, 101 Quaker Hill Drive, Richmond, Indiana.

5. The Administration would have a strong Quaker and international representation. The Board of Trustees would be comprised of Friends chosen by New York Yearly Meeting. An Advisory Council, including Friends throughout the world, would assist the Trustees in major policy questions and as a link with Quaker groups at home and abroad.

Concerned lay and professional people from the U.S. and abroad comprise the "Friends of the Friends World College." This group, extremely wide in representation, would consist of people who share the interests of the college and wish to identify themselves with it. These people could help relate the school's interests and aims to local groups abroad. They could be most helpful in referring students and faculty.

6. The College Campus is to be near New York City and the United Nations and be sufficiently large to allow for expansion. Expansion of the program will go forward as the way opens, and with the two basic aims as guiding considerations.

Additional information may be had by writing Dr. George Nichlin, Chairman, Committee on a Friends College, 1171 Bernard Drive, Westbury, L.I., N.Y.

Purdue Center Activity Noted

Meeting with the Quaker Fellowship group at Purdue on November 6 were 18 young Friends from West Newton Meeting, accompanied by Dick and Nancy Parsons. At that session the speaker was Prof. A. B. Burdick, talking on "The Dead Sea Scrolls." On the following Sunday some 28 adults and young Friends from Amboy Meeting met with the Purdue students. Then a Quaker professor, Marion Nagler, spoke on "Personality in the Making."

At the next Young Friends Intercollegiate Fellowship, planned for February 4, "Christian Use of Leisure Time" was the subject of a talk by F. L. McReynolds of the Purdue Extension Service.

Will share my home, room and food for the winter season. Available anytime.

Mary Wattles,
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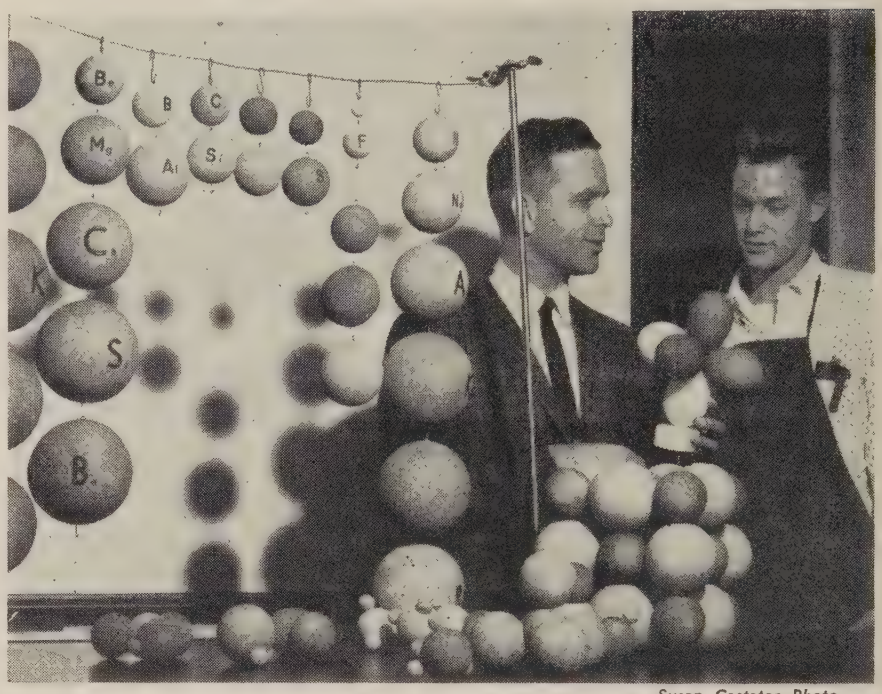
Quaker Campus Life

News from Our Friends Schools and Colleges



Susan Castator Photo

Earlham Sets Two Institutes

Dr. Laurence Strong here is shown with a student, demonstrating the "Chemical Bond Approach" project in an Earlham College classroom. This new teaching system is based on the idea behind chemistry. Conceived to teach chemistry students to "think like chemists," it has already undergone two years of tests in selected high schools, and extensive revision. The coming summer institute is one of five to be held next summer for training high school teachers how to use the new system.

High school teachers will participate in two summer institutes at Earlham College in the summer of 1961, when Dr. Laurence Strong directs a 6-week training session for chemistry, and Dr. Murvel Garner conducts a biology teachers' workshop.

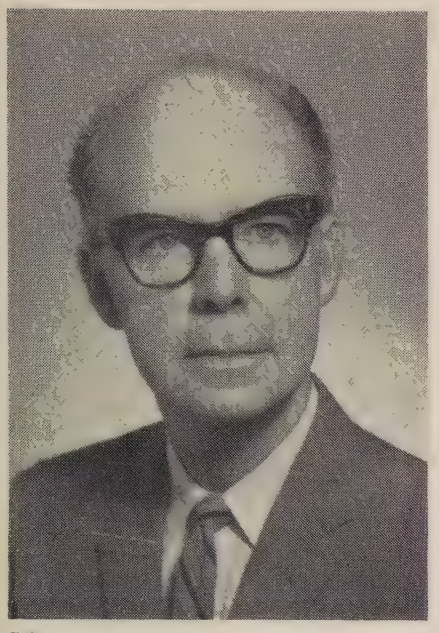
Both institutes will be supported by National Science Foundation grants. This brings to $576,700 the amount contributed to the "Chemical Bond Approach" over the past 3 years by the Foundation. This project represents the approach of Dr. Strong and other college chemistry instructors in devising a new way for teaching beginning chemistry.

A $25,200 grant from the National Science Foundation for the biology institute is aimed at a "program for high school teachers who find themselves teaching biology with less than adequate preparation," according to Dr. Garner.

This group will spend 3 weeks on the Earlham campus and three weeks at Earlham's David Worth Dennis biological station at Dewart Lake in northern Indiana.

Oriental Students At Pendle Hill

Among **Pendle Hill's** students this year are seven from the Orient. Japan, Taiwan and Hong Kong are the homes of six students. The seventh, Yoon Gu Lee, the first Korean to become a Quaker, is in the midpart of a year of study, travelling and speaking, centered at Pendle Hill, which he hopes will enable him to work more creatively both as a social worker and teacher and as a member of a small Friends Meeting in Korea, where he and his wife are the only Korean Quaker attenders.



Music Professor Gets Assignment

Dr. William H. Dale, associate professor of music at Whittier College, will direct the Whittier College in Copenhagen next year. Some 30 Whittier students will study during the fall term, taking courses in history of modern Europe, contemporary European political problems, literature and art in Scandinavia, European arts and ideas, and music in contemporary life. Before classes begin they will tour Paris, London, Brussels and Amsterdam; and mid-term will visit East and West Berlin.

Students will either live in a student hotel or with Danish families. Accompanying the group will also be Mrs. Alta C. Dale, the director's wife, who is a teacher in the Los Angeles Schools.

* * *

Christmas Peace Pilgrimage Reported

On Christmas Eve some twenty-five Friends expressed their desire for peace by walking the 10 mile stretch from Nazareth to Bethlehem, Pennsylvania. Leading the Christmas walk were two Friends (Bill Martin and Fred Moore) dressed as wise men headed toward Bethlehem as in the days of old.

Other walkers displayed signs bearing pleas for disarmament and questioning the expediency of our present military programs. The reception of the group from shoppers and by-passers in cars was pleasantly amazing. Many residents had heard via radio that we were approaching and stood outside their houses greeting us with "Merry Christmas," snapping our pictures as we passed. Several local reporters including a man from the "Saturday Evening Post," were especially interested in the Wise Men traveling by foot to Bethlehem on Christmas Eve and enlisting the support of fellow citizens

The walkers terminated the journey by foot in the midst of snow flurries and extremely cold weather by singing Christmas carols at a nativity scene outside the Hotel Bethlehem. Contributions placed at the manger by the walkers and concerned Friends who were unable to participate amounted to $387.86, which was given to the United Nations.

It seems to me that this walk, sponsored by the Joint Peace Committee of the Baltimore Yearly Meetings (Homewood and Stony Run), expressed vividly to us the meaning of the Christmas Story, as we face a world of unrest and insecurity. —Caroline Brown

* * *

New Vice-President Appointed At Penn

Duane Moon, pastor of College Avenue Friends Church, Oskaloosa, Iowa, has been named vice-president of William Penn College for a three year term beginning September 1, 1961. Having served the Oskaloosa Meeting since 1954, Duane Moon is also a member of the Iowa Yearly Meeting Executive Committee and of the Board on Training for Christian Vocations (Five Years Meeting). His resignation from the church becomes effective August 31.

Duane Moon will serve as administrative assistant.

* * *

Students Present Christmas Music

Elizabeth Miser, wife of the principal of Friendsville Academy, directed the Christmas Cantata given by the students this year at the Friends Meeting House.

West Milton Friends Observe Christmas

Pantomime was the medium through which Friends portrayed the Christmas Story at their Annual Christmas program. Both the adult and children's choirs of West Milton, Ohio, Meeting supported the portrayal. Women and men of the meeting had made the costumes and created the stage props. Planning the program were James and Maxine Wagner, Granville and Maxine Minnich, Marion and Martha Adams, Virginia Coate and Lawrence Barker, pastor.

Following this worship service, Friends went caroling throughout the community.

* * *

"The Peaceable Kingdom" Recording Available

Inspired by the famous painting by the early nineteenth-century Quaker painter, Elias Hicks, the contemporary musician Randall Thompson has composed an oratorio, "The Peaceable Kingdom."

A new long-playing 12" recording is available of this oratorio for mixed voices with text from Isaiah, as recently released by Fellowship Records.

"The Peaceable Kingdom" is capably sung by Philadelphia's celebrated interracial Singing City Choir. Completing the side is Randall Thompson's "Alleluia." Flipside are three Negro spirituals, a musical setting of the beloved "peace prayer" of St. Francis of Assisi, and "I Am the People," by Carl Sandburg, set to music.

Persons or libraries wishing to receive the **1960 Index** of **The American Friend** and the new **Quaker Life**, may request it by addressing:

QUAKER LIFE
101 Quaker Hill Drive
Richmond, Indiana

COMING EVENTS

February 12—Race Relations Sunday.

February 15 to 18 — Five Years Meeting Young Friends Seminar to Washington, D.C.

February 17—World Day of Prayer.

NEWS

More Quakers Attended National Council Meet

In addition to the Five Years Meeting Friends attending National Council sessions in San Francisco there were the following Quakers: From Philadelphia Yearly Meeting: Mary E. G. Rhoads, Robert E. Coppock, J. Barclay Jones, Francis G. Brown, Howard G. Taylor Jr., Lydia B. Stokes, Anna Harvey Jones, Gertrude P. Marshall and Charles Darlington.

Present from Pacific Yearly Meeting was Ferner Nuhn, and representing the National Council of Churches staff was E. Russell Carter, a Friend who lives in New York.

BIRTHS

Arnott — To Gordon and Mary Eleanor Arnott of Greenfield, Ohio, on November 16, a son, Gerald Bruce.

* * *

Boyer — To Craig and Nancy Douglass Boyer, on December 18, 1960, at Peru, Ind., a son, John David.

* * *

Davis — To Mr. and Mrs. Howard Davis of West Branch, Iowa, Meeting, on October 4, 1960, a daughter, Betty Lee.

* * *

Jolliff — To David and Joyce Hurley Jolliff at Muncie, Indiana, on December 11, 1960, a daughter, Jill Marie.

* * *

McGrew — To Jameson A. and Janet Johnson McGrew, members of the New Castle, Indiana, Meeting, on December 13, 1960, a son, Allen Johnson.

* * *

Shrock — To Fred and Anita Zehring Shrock in Kokomo, Indiana, on December 5, 1960, a son, Philip Lee.

MARRIAGES

Johnson-Hamilton — Mary Ellen Hamilton, daughter of Stanley and Marie Hamilton, of Richmond, Indiana, and Robert L. Johnson of R.R., Franklin, N. C., son of Mrs. Ellen Johnson of Chattanooga, Tennessee, on January 1, at Quaker Hill, Richmond, Indiana.

* * *

Street-Rose — Clista Joyce Rose, daughter of Mrs. Arden Rose and the late Mr. Rose, of Blakesburg, Iowa, and Robert Street, son of Leroy and Lueda Street of Hesper Meeting, Iowa Yearly Meeting, on November 13, 1960, at the Christiansburg Methodist Church near Ottumwa, Iowa.

DEATHS

Bacon — Lydia Jones Bacon, on December 15, 1960, in St. Petersburg, Florida, age 84. From 1911 to 1924 she lived at Westtown School, where her husband, George L. Jones, was teacher and principal. They retired to Amesbury, Mass., where her husband died in 1926. In 1934 she became the wife of Arthur Bacon, spending five years with him at Beirut, Lebanon, where he was Professor of Physics at the American University. After his retirement they moved to St. Petersburg where Lydia Bacon continued to live after Arthur Bacon's death in 1945. During her last years she lived in a Methodist Home, remaining an active and responsible member of St. Petersburg Meeting.

Surviving are two brothers, Harry and Winfield Jenkins of Clintondale, N. Y.; several nieces and nephews.

* * *

Bailey — Lettie M. Bailey, wife of Moses Melvin Bailey, at Amesbury, Massachusetts, on December 2, 1960, following two years of declining health, age 95. The daughter of Andrew J. and Matilda Record Smith, she was born at Mt. Vernon, Maine, on May 10, 1865. She was graduated from Kents Hill Seminary about 1885, then teaching at Oak Grove Seminary, the latter time under principalship of Rufus M. Jones. The marriage in 1890 created a home in Portland, Maine, which was a center of gracious hospitality for most of the seventy following years. In it were reared their two sons, Moses Bailey of Hartford Theological Seminary, and Philip R. Bailey of Rockland, Maine. Also surviving are five grandchildren and fourteen great-grandchildren.

Lettie Bailey gave devoted service to Portland Friends and to New England Yearly Meeting, serving on the Board of Care and Relief while Huntington Home was being established. She and Melvin Bailey were sojourning members of the St. Petersburg Meeting, in Florida, where they spent their winters. At Huntington Home, Lettie Bailey's infectious laughter was always ready and enjoyed.

* * *

Engle — William M. Engle, at Colorado Springs, following a heart attack on December 28, 1960, age 82. For 42 years he had been a member of the Colorado Springs Meeting, always giving substantially of his energy and means. In 1944 and 1950 he contributed his time and building ability in the construction of Rafter and Farrs Chapels at the Friends Mission in the mountains of Tennessee.

Surviving are his wife, Sevilla; one daughter, Violet Linton of Leesburg, Ohio; and three sons, Silas of Denver, and Harlan and Palmer of Colorado Springs.

* * *

Enlow — William G. Enlow, member of West Branch Friends Meeting in Iowa, on Dec. 18, 1960, following a brief illness, age 84. Born at West Branch, June 16, 1876, he was the son of Thomas and Lydia Gruwell

EUROPE IN THE SPRING

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Enlow. In 1899 he married Daisy L. Colvin, who survives him as does his daughter, Grace Hollied of Gallup, N. M. Two brothers and one sister preceded him in death. Services and burial were at West Branch, Clifford Wolfe and Mrs. Taylor Guthrie, ministering.

* * *

Evans — Tom C. Evans, in Dayton, Ohio, suddenly on November 27, 1960, age 70. A retired electrician, he was born Sept. 4, 1890, in West Milton, Ohio, the son of Clara Wissinger Evans and the late Lawrence Evans. Surviving are his wife and mother; one son, Donald Evans of Dayton; three daughters, Mrs. D. M. Marsh of Mount Vernon, Ohio; Mrs. Donald Coppock of Dayton; and Mrs. Charles Fisher of Vandalia; 10 grandchildren. Besides his father, one brother, Paul Evans, preceded him in death. Burial was in Riverside cemetery, Lawrence Barker, minister.

* * *

Good — Mabel Good, faithful and beloved member of Valton Meeting, Valton, Wisconsin, on December 14, 1960, following a stroke, age 75. Born March 11, 1887, she was the eldest daughter of David and Rosa Gifford Huntley. On November 11, 1914 she was married to Thomas Good, who died in November of 1957. Surviving are four children: Thomas of Clemons, Iowa, pastor of Liberty Friends Meeting; and Muriel, of Butler, Wis.; Charlotte Farra and Rachel Bauer, both of LaValle, Wisconsin.

Services were at Valton, with burial in Oaks Cemetery, Norma Henderson and Winnifred Eastman, ministers.

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Guthrie—Taylor Guthrie, Friends minister of Iowa Yearly Meeting, in Iowa City, Iowa, on December 27, 1960, following a brief illness, age 83. Born Dec. 26, 1877, in Dallas County, Iowa, he was the son of Manuel and Josephine Roop Guthrie. On Dec. 15, 1908, he was married in Dorchester, Wisconsin, to Irma Tabor. He had been a Friends minister for more than 52 years, serving widely in Iowa, including 17 years in Marshall County and 21 years at West Branch.

Surviving are his wife, and seven sons, Victor of Elmhurst, Ill., Harold, of Winona, Minn., Stephen, of Glen Mills, Pa., Willis of Waukesha, Wis., Wayne, of Missoula, Mont., David, of Sioux Falls, S.D., and Dean, of Evanston, Ill.; two daughters, Ruth Rhodes, of Des Moines and Doris Hinkhouse of West Branch; two sisters, Mrs. Charles Baker of Cedar Rapids and Mrs. Alta Powell of Oskaloosa; and 24 grandchildren. Memorial service after the manner of Friends, with burial also in West Branch, Clifford Wolfe and Guy Hunting, ministers.

* * *

Johnson — Clara A. Johnson, in Wichita, Kansas, following a prolonged illness, on Dec. 19, 1960, age 82. Born in Richland, Iowa, on April 11, 1878, she was a birthright Friend, attending school at Pleasant Plain Academy and Richland High School. On October 7, 1896, she was married to Meader Johnson, and they made their home in Richland until 1921, when they moved to Oskaloosa, Iowa. In 1943 the Johnsons moved to Wichita, bringing their letter to University Friends Church.

Throughout her life Clara Johnson was a faithful, concerned Friend, serving in many capacities and most recently in the sewing activities of the Women's Society. Surviving are her husband; three daughters, Fleda Hadley, Greenfield, Ind.; Vera Casado, and Golda Fields, Wichita; one sister, Lelia Mapes, Wichita; nine grandchildren and ten great-grandchildren. Services were held at Culbertson's Mortuary, with burial in Maple Grove Cemetery, Wichita, Robert Cope and Lela Chance, ministers.

* * *

Macomber — Mabel E. Macomber, birthright Friend and devoted member of Westport Meeting at Central Village, Massachusetts, on December 9, age 73. She taught in the public schools of Dartsmouth, Westport and New Bedford for 39 years. For more

Dear John,

Glad you like the portable! You'll need it this fall at George Fox College. About the best major for ministerial training, you'd better talk to the professors. But be sure to take Greek—that will keep you busy—some speech, history, philosophy, psychology, and lots of good Bible courses.

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To my way of thinking **George Fox College** is the finest place in the world to make your investment in training. It is Quaker, Christ-centered in emphasis, committed to good scholarship, and located in an ideal campus town, Newberg, Oregon, which is small for good community spirit and near enough to Portland (only 30 minutes to city center) to attend symphonies and secure other cultural advantages.

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Sincerely,
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(Advertisement)

than 47 years she was a most dedicated, efficient and beloved teacher in the Sunday School. When complete blindness ended her teaching she bore this and intense suffering with great Christian fortitude. Surviving are three sisters, Sophia E. Hawkes, Hattie F. and Marianna Macomber. Services were held at the Meeting House, George Jones Jr., minister.

* * *

Milner — Frank P. Milner, at his home near Leesburg, Ohio, on October 18, age 81. He was the son of Moses and Rachel Ellen Johnson Milner, and lived his entire life near Leesburg. For fifty years he was pastor of Hardin's Creek Friends Meeting. Surviving are two sons, Harry of Leesburg, Ohio, and Willis of Roswell, New Mexico.

* * *

Naden — Randall S. Naden, suddenly on December 14, 1960, in New Bedford, Massachusetts, age 61. Born in Fall River, Mass., he attended that Friends Meeting as a youth and early became a dedicated Friend. Moving to Seekonk and then to New Bedford, he always used his fine business ability in every way possible to help the Meeting. He was faithful in serving New England Yearly Meeting and in Quaker outreach, always portraying a fine Christian spirit and character.

Surviving are his widow, Margaret A. Wardle Naden, and one son, Dr. R. Stedman Naden of Haddonfield, New Jersey.

* * *

Wheeler — Forrest E. Wheeler, a prominent member of Worcester, Mass., Friends Meeting, in St. Petersburg, Florida, on November 23, 1960, age 80. A graduate of Moses Brown School, Providence, R. I., he had attended Worcester Polytechnic Institute. He was a civil engineer on the Great Northwestern Railroad in Iowa and Montana before returning to Massachusetts in 1919. For 29 years he was associated with the Worcester Fire Insurance Company, serving as assistant secretary and treasurer. He had been a member of the Worcester Economic Club, the Worcester County Mechanics Association, the Horticultural Society, and a president of the Mutual Fire Insurance Association of New England.

A devoted Friend, for many years he was clerk of the Worcester Meeting, also serving on the permanent board of New England Yearly Meeting and as a director of Oak Grove School, Vassalboro, Maine. He had lived in St. Petersburg for the past ten years.

* * *

White — Leland White, clerk of Hesper, Iowa, Meeting, in an accident on December 7, age 53. Born near Hesper on October 22, 1907, he was the son of Ruddie and Florence White and during his entire life belonged to Hesper Meeting. He was married to Alberta Bryant on Oct. 22, 1928. A very active and concerned Friend, he was a member of the William Penn College Board, of Iowa Yearly Meeting's Permanent Board, and had served on the Yearly Meeting Finance Committee and Auditing Committee. He had been Quarterly Meeting treasurer and president of Quaker Men, as well as a member of Ministry and Counsel of Hesper Meeting.

Surviving are three sons, Gerald of Salinas, Calif., Keith of Minne-

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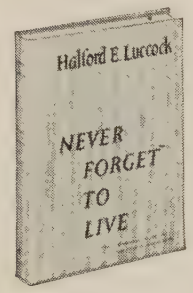

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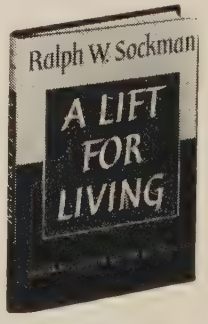

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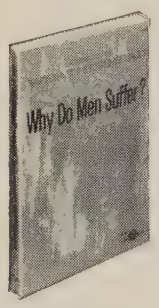

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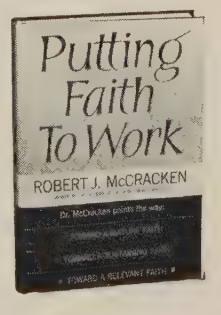

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apolis, and Dennis of New Providence, Iowa; three granddaughters; his parents; and two brothers, Orville of Minneapolis, and Bernard of Decorah, Iowa. Services held at Hesper, Richard Hartman and Guilford Street, ministers.

* * *

Wildman — Edith Edwards Wildman, member of West Richmond, Indiana, Friends Meeting, on December 30, 1960, following an illness of several months, age 70. The daughter of D. William and Fannie Lytle Edwards, she was born in Haverford, Pennsylvania, on May 6, 1890. She spent her youth in Indianapolis, where she was a member of First Friends Meeting. In 1912 she was graduated from Earlham College.

On June 24, 1916 she was married to Ernest A. Wildman, for many years professor of Chemistry at Earlham College. Edith Wildman had served ably and thoughtfully in many capacities at West Richmond, most recently on the Peace and Social Concerns Committee. She was a member of the Material Aids Committee of the American Friends Service Committee, chairman of the Quaker Hill Committee, and active in the Earlham Auxiliary.

Surviving are her husband; one son, William E. of Carmichael, Calif.; one daughter, Dorothy W. Mills of Whittier, Calif., and five grandchildren.

* * *

Wixom—Donald C. Wixom, member of Perry City Friends Meeting, N.Y., on December 19, 1960, age 21. A graduate of Trumansburg Central School, he was engaged in farming with his brother. Surviving is his mother, Mabel Wixom; a brother, George; a sister, Norma Berg, of Rochester, N.Y.; and his paternal grandmother, Harriet Wixom. Services were held in the Perry City Friends Church, Robert Rodgers and Paul Beech, ministers.

WANTED: a Friend, in affiliation or in spirit; to be executive secretary of unprogrammed Meeting in large city. First responsibilities, developing work with older young people, and pastoral calling. Salary related to training and experience. Write Advisory Committee, 5622 Alhambra Ave., Baltimore 12, Maryland, giving brief summary of training, experience and pertinent background.

LOCAL MEETING DIRECTORY

Local meeting directory now figured at 20 cents per line.

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 No. Warren Ave., Bible School Classes for adults and children, First Days at 10:00 a.m.; Worship 11:00 a.m.; Mid-week Meeting, Wed. 7:30 p.m. Robert Pfeil, Pastor; Julia Jenks, Clerk, 2146 East 4th St., Tucson. Phone MA 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office LAndscape 4-9247.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Holtville, California — No. Holtville Friends Community Church, 5 miles north and one mile west of Holtville on Pomelo Canal. 127 miles southeast of San Diego (The Carrot Capital of the World) Sunday School 9:45 a.m.; Worship 10:45 a.m.; C.E. 7:00 p.m.; Evening 7:45. Cottage Prayer Meeting, Wed. 7:30. David L. Wing, Pastor. Phone Fleetwood 6-2682. Mailing address: Rt. 2, Box 379.

Lindsay, Calif. — Lindsay Friends Meeting, 266 East Hermosa. Sunday School, 9:45; Worship at 11 a.m. and 8 p.m.; C.E. at 7 p.m.; Prayer Meeting—Wednesday 8 p.m. Dwight Moss, Pastor. Phone Lindsay 24-826.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Delbert Vaughn, minister. Phone Sy-63372.

Ramona, California—Friends Church, 8th and Main St., (35 miles northeast of San Diego). "The Valley of the Sun." No Smog. Sunday School, 9:45 a.m.; Worship, 11 a.m.; C.E., 6 p.m.; Evening, 7 p.m.; mid-week, Tuesday, 7:30 p.m. William J. Murphy, pastor. Phone 81J.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. Lowell Kester, Minister, Miller 2-3774.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office Address, 310 E. Philadelphia St., Jack Gauldin, Clerk; Harold Walker, minister. Phone OX 4-3467.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Street West.

Toronto, Ontario — 60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

Ordway, Colorado—Ordway Friends Church, Arkansas and Ind. St., Sunday School 10 a.m.; Worship service, 11 a.m.; Evening service, 7:30 p.m. Raymond Platt, pastor, Phone 6619. Alice Kidd, Clerk, Box 91, Ordway, Colorado.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

(Continued on next page)

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Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida — Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting, 3235 N.W. 10th Avenue: Sunday School, 9:00 a.m.; Meeting for Worship (English and Spanish), 11:00 a.m. Earl W. Redding, Pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia — Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends. Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodlawn 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 642-8763.

Bloomington, Indiana—First Day Meeting for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 S. Mitchell, EDison 6-5209.

Carthage, Indiana—Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-5665.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days. 11:00 a.m. YMCA, 205 N.W. 5th. Call Rebecca Ratcliffe, HA-3-6649. All Friends welcome.

Hagerstown, Indiana — Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Edward Armstrong, Minister.

Hortonville, Ind. — Friends Meeting, R. 3, Sheridan. 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. J. Mervin Poole, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. AX 1-8677.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CLifford 5-2485.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45 a.m. Allen Reynolds, Minister.

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Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. James Ellis, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

Marion, Indiana — First Friends Meeting, South Adams at 15th: Bible School, 9:30 a.m.; Worship begins at 10:45 a.m., Broadcast WBAT, 1400 kc, 11 to 11:45 a.m. Herbert D. Pettengill, Pastor. Phones: NOrth 4-8138 or NOrth 4-1869.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Castle, Ind. — Friends Meeting, 503 So. Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister of Pastoral Care. Elmer H. Brown, Minister of Education.

Richmond, Indiana—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship; 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland, Ind. — Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield, Iowa — 1207 South 6th. Bible School, 9:30; Worship Service, 10:30. Lewis Savage, Pastor.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m.; (Summer schedule, June through first Sunday of September, Bible School, 9:00 a.m., Meeting for Worship 10 a.m.); Evening Family and Youth Fellowship Group Meetings, 5:30 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, John E. Grover and Lela E. Chance.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:45 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328 or CI 2-6958.

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverside, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St., Bible School 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C. — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 9-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C. — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati — Seven Hills Friends Meeting, Fellowship House, 937 Lexington Ave.: Sunday School, 10 a.m.; Worship, 11 a.m. Matthew Schneider, Clerk. UN 1-6447.

Cincinnati, Ohio — Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall) in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. First-day School at 9:45 a.m. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio: phone TW 1-4538. Wilbur Kamp, Pastoral Minister.

Columbus, Ohio—Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Toledo, Ohio — Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Elkton, Ohio—Sunday School, 9:30; Meeting for Worship, 10:30. On Route 503. Jim Vaughan, pastor. St. 7-3140.

West Milton, Ohio — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

Wilmington, Ohio—Friends Meeting, Mulberry and Locust Streets—Unprogrammed worship, 8:30; Church School, 9:30; Meeting for Worship, 10:45. Lorton Heusel, Minister; Joseph Vlaskamp, Minister of Education. Telephone Fu. 2-2349.

Xenia, Ohio — Friends Meeting, corner of Chestnut and High Streets, Church School, 9:30 a.m.; Worship, 10:30 a.m. Earl J. Prignitz, pastor.

OREGON

Newberg, Oregon — Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones JEfferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Friendsville, Tennessee — Friends Meeting: Bible School 10:00; Meeting for Worship 11:00; Mid-Week Meeting Wednesday 7:30 p.m. Orville Fisher, Minister. Phone No. WY5-2112.

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, Goldie Mae Wright, Holland, Va., RR 2. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, D.C.—Meeting, Sunday 9 and 11 a.m.; First Day School 10:30 a.m., 2111 Florida Avenue N.W., one block from Connecticut Avenue.

HAWAII

Honolulu, Hawaii — Friends Meeting House, 2426 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 982-714.

The Quaker Life Business Directory

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The Quaker Life BUSINESS DIRECTORY offers an opportunity for Quaker business men to list at nominal cost the business which they own, manage, or with which they are associated. Persons interested in being included in the Business Directory may write Quaker Life, 101 Quaker Hill Drive, Richmond, Ind., for details.

My Page: Especially Created For Quaker Boys and Girls

Lois E. Brown, Editor

What Mike Found Out

"MIKE, did you put out the milk bottles?" asked Mother just before bedtime.

"I'll do it after a while," he replied, and went right on with his reading.

The next morning when Mike came down stairs, Mother said, "Bring in the milk from the porch, please, Mike."

For a full minute Mike stood still. Those milk bottles! He knew that the milkman never left milk unless there were bottles on the porch. Slowly, Mike walked back into the kitchen. In a weak little voice, he said, "Mother, the milkman didn't leave any milk."

Quickly Mother glanced at the kitchen table. There stood the milk bottles. O, Mike, you forgot last night! But we must have milk for breakfast. It's so late now that I'll have to drive down to the store. Marcia, look after the baby while I'm gone. Mike, you get the table set!"

When Mother got to the store she found it full of people waiting to be served, so it was a long time before her turn came.

Mother's trip to the store took more than half an hour. When she got home she found that the table was still not set, for Mike had stopped his job to listen to the radio. When they finally finished breakfast, it was nearly nine o'clock. Sister Marcia was frantic.

Harmon

"I just know I'll be late for school," she wailed.

Marcia was late. When she arrived at 9:15 Miss Jenkins said, "We're sorry, Marcia but you know our rule here. Anyone who is late must stay in for an hour after school."

Marcia's heart sank. For this was the day of the ice carnival in Smithville. A long time ago mother had promised to take Mike and Marcia.

Late that afternoon when Miss Jenkins finally dismissed Marcia, she ran all the way home. She kept saying to herself as she ran, "Maybe we can go, maybe we can go, even if it is late!"

When she got into the house Mike yelled at her, "Marcia, for Pete's sake, where have you been? Now it's too late. Mother says we can't go to the carnival."

Marcia was just ready to burst into tears. Then her eyes blazed with anger.

"Mike, it's all your fault that I was late to school. The milkman didn't leave any milk for breakfast because you forgot to put out the bottles. And then you didn't set the table when Mother told you. You are the most . . . "

The children's quarreling was cut short by Mother's calling. "Come now, both of you, and help me get supper ready."

After finishing the supper dishes, Mother went up to Mike's room. Sitting down on the side of his bed, she asked, "What's the matter, Mike?"

"O, Mother, I did want to see the ice carnival." Then after a moment he went on, "But I guess it really was my fault that we couldn't go."

"Yes, Mike, I guess it really was your fault. You didn't do what we had counted on you to do. And so, we all had to miss the ice carnival."

"But, Mother, that doesn't seem quite fair."

"Well, Mike, that's the way it is sometimes. When one person in a family fails to do his part, things go wrong for the whole family."

—THOUGHTS OF GOD FOR BOYS AND GIRLS, p. 168, by Welker and Barber, Harper & Bros., used with permission.

Bible Verses:

"Even a child makes himself known by his acts." Proverbs 20: 11a